

WAVES 2020

IMPACT OF VEDIC WISDOM
ON THE
WORLD TODAY

वैदिक ज्ञान का
वर्तमान विश्व
पर प्रभाव

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। ॐ

Abstracts of Papers



ZOOM Cloud Meeting

WAVES 2020



World Association for Vedic Studies (WAVES)

Wider Association for Vedic Studies (WAVES)

in collaboration with

Swami Vivekananda Yoga Anusandhana Samasthana (S-VYASA)

**14th International Conference & 24th India Conference
of WAVES**

Impact of Vedic Wisdom on the World Today

वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव

ABSTRACTS OF PAPERS

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Dates:

Phase-I: Dec. 25, 26 & 27, 2020 (Fri. – Sun.)

Phase-II: Jan. 1, 2 & 3, 2021 (Fri. – Sun.)

[From 5:00 p.m. to 10:00 p.m. IST]

Through: **Zoom Cloud Meeting**

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वेक्स कुलगीत

वेदाध्ययन है लक्ष्य हमारा,
वेक्स है माध्यम जिसका न्यारा॥

अपरा से जीवन निस्त्राकर, परा से पाएँ अक्षर-ज्ञान।
सत्यं शिवं सुन्दरं के हम, सिद्ध कर पाएँ सब वरदान॥
यही परम उद्देश्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥
वेक्स है माध्यम जिसका न्यारा॥

वेक्स दे रहा बोध-तरंगों, भारत की विद्या पहचानें।
वेद-पुराण-स्मृति-ग्रंथों में निहित अमूल्य सार हम जानें॥
तत्त्वज्ञान ही बोध्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥
वेक्स है माध्यम जिसका न्यारा॥

दशकों से है वेक्स दे रहा, अवसर चर्चा का, चिंतन का॥
एक मंच पर सबको लाना, ध्येय रहा हर सम्मेलन का॥
वैश्विक-हित कर्तव्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥
वेक्स है माध्यम जिसका न्यारा॥

ऋतंभरा प्रजा से युत हों, भ्रमजालों से दूर बचें हम।
स्वस्ति भावपूरित जीवन हो, अनृत-मार्ग से दूर रहें हम॥
चिदानंद गंतव्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥
वेदाध्ययन है लक्ष्य हमारा,
वेक्स है माध्यम जिसका न्यारा॥

लेखिकाद्वयः डॉ. शशि तिवारी, डॉ. प्रवेश सक्सेना;
संगीतः डॉ. रीता सहाय

Welcome Message

Namaste,

I am excited to welcome you to WAVES 2020, our 14th International WAVES Conference. WAVES 2020 is a joint conference of the 14th International Conference of the World Association for Vedic Studies (www.wavesinternational.net), and the 24th India conference of Wider Association for Vedic Studies (www.waves-india.com).

This conference is WAVES International's second conference held outside of India and our first ever virtual conference. This year's conference will be co-hosted and brought to you by Swami Vivekananda Yoga Anusandhana Samstha (S-Vyasa). S-Vyasa is a world class institute based in Bengaluru that aims to make Yoga a socially relevant science.

The main theme of this year's conference is "Impact of Vedic Wisdom on the World Today". As we all realize, the world today is in a state of some amount of chaos with a global pandemic, major forest fires, political polarization, war like situation between nations, increasing hunger and wealth disparity, and more. Scholars will tell you that the Vedas are a great source of knowledge to draw upon, not only for world peace, mutual respect for each other, and respect and preservation of our environment; but also for scientific tips on successful eradication of many ailments. We hope to hear from our accomplished scholars about some wonderful research on topics that are highly relevant for the struggles our world experiences today.

We have a diverse collection of scholarly work both from renowned and budding scholars in diverse areas including Consciousness, Ayurveda, Interpretations of Vedic scriptures, Yoga, Sciences, Sanskrit, & Social issues. We will also hold several Panel discussions and Keynote speeches from eminent scholars on current topics.

In the spirit of growing the WAVES community, we have worked diligently to add a unique feature to this year's conference. WAVES 2020 will feature a sizeable number of youth scholars that have worked hard to present papers on Vedic topics. We are highly encouraged by this show of enthusiasm from youth scholars, and WAVES hopes to keep growing our youth segment in the years to come.

On behalf of the WAVES Board of Directors, I would like to express our profound thanks to all scholars that presented papers, all attendees that are attending our sessions, and all team members who spent countless hours in making this conference come together. To make content from our scholars available more regularly, we maintain a WAVES blog to complement our bi-annual conferences. Please visit the blog at www.vedicwaves.wordpress.com.

If you would like to join us in sustaining and growing WAVES, please contact myself or anyone on our board. We can always use your support to ensure that the WAVES movement continues to grow.

Respectfully,

Sashi Kejriwal

President, World Association for Vedic Studies
(WAVES International);
Conference-Coordinator.

Introduction

I am delighted to welcome all the delegates joining from different parts of India and abroad to participate in the International conference, WAVES 2020. This is a unique conference in many senses. Originally it is a combined meet of the 14th International Conference of WAVES International, and 24th India Conference of WAVES, India, which is sponsored by Swami Vivekananda Yoga Anusandhana Samasthana (S-VYASA), Bengaluru.

Due to the present unusual situation worldwide, now this academic program is planned in virtual format and the members, therefore, have to miss the exciting visit to the S-VYASA campus and surroundings. Indeed, one day this difficult time will pass overhead, as has been proclaimed, 'every cloud has a silver lining.' Vedic teachings show us the path of positivity. Due to obstacles, mode could be changed but not the aim. During such situations, 'Keep going, keep going'—*Caraiveti Caraiveti*, the simple Vedic message should be applied.

The selected theme for the conference fundamentally recognizes prominence of Vedic wisdom and other ancient knowledge systems, and invites the discussion over its utility and utilization for the modern world. The primary source of Hindu religion, the Vedas are part of the great literary heritage of India, in which basic thoughts, aspirations, cultural and moral values, visualized by ancient seers are reflected. In fact, the pulse of real national life can be felt in the Vedic hymns. According to the Gautama Dharmasûtra, 'the Veda is the source of Dharma and its practices.'—*Vedodharmamûlam* (I.1-2). The ideals of humanity and society are established there. Even today, the Vedic culture and ethics are capable to answering many unsolved questions of mankind. We should, therefore, try to study and understand these principles for the attainment of a meaningful life and a peaceful society. WAVES 2020 conference is a humble effort to proceed towards obtaining this objective.

We accepted over one hundred papers written in English, Hindi and Sanskrit for presentation by scholars and researchers. Abstracts of these papers are published in this souvenir after editing by the editorial board. A few summaries of keynote speeches from the esteemed dignitaries are also a part of this volume.

I convey my gratefulness to all our esteemed guests, delegates, members and volunteers of the conference and wish them success for their rich deliberations. We are extremely thankful to Honourable Padmasri, Dr. Nagendra, the Chancellor of the S-VYASA University; Shri Sashi Kejriwal, President & Chairman, WAVES International; Shri Dhiru (Dhirendra) Shah, Director & Treasurer, WAVES; and Prof. Bal Ram Singh, Director, WAVES International for providing constant support for the organization of conference. I would like to offer special thanks to all the invited esteemed Keynote speakers including Prof. Subhash Kak, Shri Rajiv Malhotra, Padma Bhushan Dr. David Frawley and Shri Jeffrey Armstrong and other panellists for providing their precious time.

I am sure that vibrant participation of the delegates will help to make the conference a grand and fruitful event.

Prof. Shashi Tiwari

President, Wider Association for Vedic Studies
(WAVES, India);
Conference-Coordinator

A Message
From Hon'ble Chancellor of S-VYASA

Hindus present in India and all over the world believe that the Vedas are not man-made (*apaurusheya*), but have divine origins. They were not written but visualized by sages during their deep meditation (*samadhi*). The hymns of the Vedas were directly inspired by supreme Consciousness. Hence sages were called as the seers of the hymns and not the authors. They heard the eternal truth (*ananta satya*) and passed it on to the next generation. The Vedic people believed in the four fold values of life i.e. Righteousness (*dharma*) Material prosperity (*artha*) Desire (*kama*) and Salvation (*moksa*). Highest priority was given to truth (*satya*) and cosmic order (*rita*) in vedic times. These constituted the everlasting vedic philosophy (*sanatana dharma*). The vedic hymns were symbolic in nature. The secret and inner meaning of the Vedas could be deciphered by a proper and deep understanding of the Vedic texts and leading the life as enshrined in the Vedas. Maharshis Dayananda Sarasvati, Daivarata, Mahesh Yogi, Sri Auorbindo, Kapalishastri, Madhusudhan Oza, Rayalu Vishwanadha, David Frawley and many more tried to interpret the secret code of the Vedas on those lines. A major aspect of the Vedic outlook which still remains to be considered is that of ritual communication with the gods and goddesses collectively termed *yajna*. The essence of the process is *bhavana*, realization (making real) through creative imagination. Through sacrifice (*yajna*), man (*nara*) attained his aspirations and became 'man in the Universe' (*vaishvanara*) through spiritual identification, being "in tune with the infinite". It aims at whole consciousness; and enrichment of the quality of human being by the cultivation of the positive virtues like heroism (*virya*), friendship (*sakhya*), intelligence (*medha*), faith (*shraddha*), all pervasiveness (*virat*), consciousness (*prajna*) and the like, against a background of sacrifice (*yajna*), austerity (*tapas*), liberality (*dana*) and compassion (*daya*).

I am extremely happy that the World Association of Vedic Studies, USA will be organizing 14th International Conference and Wider Association for Vedic Studies will be organizing 24th India conference during last week of December 2020 and January 2021 online in collaboration with our University. It is heartening to note that even amidst this global Covid pandemic, the office bearers of WAVES are organizing these Conferences with the main theme titled '*Impact of Vedic Wisdom on the World Today*' in which world renowned scholars from many knowledge domains are participating and presenting papers. I heartily congratulate President Shri Sashi Kejriwal, Director and Treasurer Shri Dhiru Shah, Director Prof. Bal Ram Singh of WAVES International, USA, President Prof. Shashi Tiwari, General Secretary Dr. Ranjit Behera, Secretary Dr. Aparna Dhir Khandewal, WAVES, India and all other members of WAVES Conference Organizing Committee for their academic endeavor. I am confident that these Conference will herald the glory of *Sanatana Dharma* of Indians and pave the way for India becoming the Yoga and Spiritual Capital of the world.

Dr. H.R. Nagendra

Hon'ble Chancellor

S-VYASA, Deemed to be University, Bangalore, India

Padma Shri Awardee, Govt. of India, 2016

A Message

WAVES 14th International Conference

WAVES 2020 conference will be remembered for two reasons. First, it is being held at a time when the entire world is passing through one of the worst human health crisis of Covid 19 virus which has already taken lives of more than one million of people worldwide and shattered the lives of millions of people. This has required the WAVES management committee to conduct it on a virtual platform without any physical participation in order to avoid infection. This virtual mode of holding conferences, talks and discussions across the continents could be utilized in future to further the activities of WAVES.

Secondly, WAVES is celebrating its silver jubilee of founding 25 years ago. The first WAVES international conference on “Revisiting Indus-Sarasvati Age & Ancient India” was held in Atlanta, GA, USA on October 4-6, 1996. It attracted academics and scholars from Austria, Belgium, Canada, India, Italy, Mauritius, Mexico, Nepal, Netherlands, Surinam, Trinidad & Tobago, UK and USA. It was inaugurated by the Prime Minister of Trinidad & Tobago, Sri Basdeo Pandey. Amongst the keynote speakers included Dr. B. B. Lal, former Director General of Archeological Survey of India. At the end of the conference, it was decided to form a multidisciplinary academic organization called WAVES (World Association for Vedic Studies) in order to carry out research in the field of ancient India and was registered in January 1997 in Louisiana, USA. Considering that Hindu Americans being a very small minority in USA with very little awareness of Hinduism/Vedic Dharma & Bharat’s ancient History amongst the mainstream Americans, founding of WAVES will be remembered as an epoch-making historical event in USA. Today, WAVES is considered in the American and European academia as a reputable scholarly academic organization in the fields of ancient Indian history, its traditions, culture and contributions to the world in every field on human endeavor.

Following the success of WAVES, USA, WAVES, India was launched by Dr. Bhu Dev Sharma and Dr. Shashi Tiwari in 1997. The first India conference was organized in December 1997 with Dr. Shankar Dayal Sharma, former President of India, as its chief guest. In 2004, WAVES India chapter was registered under the name of ‘Wider Association for Vedic Studies’. It has now 295 life members, website, six chapters and publishes yearly newsletters. Under the dynamic leadership of Dr. Shashi Tiwari, WAVES India has been organizing conferences on a regular basis on various Vedic/Indic discipline.

The theme of WAVES 2020 conference ‘Impact of Vedic Wisdom on the World Today’ is most appropriate and relevant considering that the world is passing through one of the most difficult and challenging times due to Covid 19 virus, military and religious conflicts, acute climate changes and breakdown of social and moral values. What the world needs is the wisdom, knowledge and living philosophy enshrined in Vedas, Upanishads and great epics of Ramayana and Mahabharat.

With best Wishes,
Dhiru (Dhirendra) Shah,
Director & Treasurer,
WAVES International, USA

A Panel discussion on Understanding Ayurveda

Panel Participants: CM Achyuta, Parixit Shevde, Madhuri Patil, Aniruddha Joshi, Mitra Desai
Moderator: Nilesh Nilkanth Oak

Summary: The panel will do Ayurveda factcheck through misunderstanding vs reality of Ayurveda, clinical Ayurveda, understanding *Swasthya* per Ayurveda, applications of modern technology in digitizing Ayurveda methods and documentation of Ayurvedic parameters data. The panel will discuss ways to establish the premier and truthful position of Ayurveda via awareness of its foundational role in modern medicine, past successes and future possibilities.

1. Dr. CM Pradyumna: Dr. C.M. Pradyumna is a clinician with 21 years of Ayurveda practice, A Gold Medalist and topper in BAMS, Mysore University; and M.D in Dravya Guna (Ayurveda Pharmacology) from RG University of Health Sciences, Bangalore. Alongside formal Ayurveda medical education, he is a student of Vedic Studies, Indian Traditional Art, and Classical Indian Music. He is the Director at Prasida Ayurveda Clinics, and his team's focus is on treating Psycho NeuroImmunology, Auto-immune, degenerative and inflammatory diseases, and documentation. He conducts regular lecture series, and gives consultations in Europe, USA and Japan.

2. Dr. Parixit Shevde: Dr. Parixit S. Shevde; M.D. (*Ayu*) is a renowned Ayurvedic physician, popular public speaker and author. He is the founder of Shree Vyankatesh Ayurveda. Along with clinical practice he has delivered more than 400 public lectures regarding Ayurveda, health, and history of India. His clinical work regarding Covid-19 is notable.

3. Dr. Madhuri Patil: Dr. Madhuri Patil is a practicing Ayurveda physician and consultant since more than 25 years. My best presentation was on the topic '*Yuktikrut Vihar in DM type 2 with special reference to Brihhatrayi*' for which at—National Seminar on DM Aug 2017 Navi Mumbai—I was awarded a gold medal. PG thesis topic was '*Critical study of spiritual wellbeing with special reference to Brihhatrayi.*'

4. Dr. Aniruddha Joshi: Dr. Aniruddha Joshi has received a Ph.D. from the Department of Computer Science, IIT Bombay. He was a CSIR research fellow for 5 years. He has 3 patents and more than 35 papers in international journals and conferences. Aniruddha is the Founder and CEO of Atreya Innovations Pvt. Ltd. Atreya is digitizing the Ayurvedic pulse examination ("nadipariksha") process and simplifying the consumer language of the Ayurvedic treatment/ recommendations.

5. Mitra Desai: Mitra Desai holds Bachelorin Social Law, Masters in Criminal Justice and currently working in the Health and Aged care sector, I am on a quest to inspire people to reconnect with their roots and Indigenous knowledge systems. I research and share facts and evidence through engaging stories on my channel Tejomaya Bharat. My series about Sushruta and Ayurveda contribution to shaping plastic surgery was well received and I am excited to offer a book detailing Bharat's contribution to the development of vaccination to readers in Jan 2021.

6. Nilesh Oak: Nilesh Oak is an author, researcher, speaker, and corporate consultant. He holds BS, MS in Chemical Engineering, and an executive MBA. He has published 3 books and writes extensively on ancient Indian history. Nilesh helps Indians become aware of the deep antiquity of Indian civilization so that they truly comprehend, present, or defend the grand narrative of India unlike most other Indic researchers because he builds it through scientific acumen and logical reasoning. He is adjunct faculty at the Institute of Advanced Sciences, Dartmouth, MA, USA.

Abstract of Keynote Speech:

Decolonizing the Gita: English Words that Undermine Sanatan Dharma Culture that Need to Go

Shri Jeffrey Armstrong (*Kavindra Rishi*),

Founder of Vedic Academy of Sciences & Arts (VASA), Vancouver, CANADA

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When the English decided to colonize India and translate Bharat's sacred Sanskrit texts to English, they knowingly or unknowingly were undermining the great culture of Bharat. There isn't a translated Vedic text on the market today that is not guilty of using this mistranslated Sanskrit. The best Sanskrit scholars are not necessarily the best English speakers and they simply "towed the academic line" and followed along in the British (Oxford) footsteps. I know, I did the same thing at first.

Over the last ten years, while translating a new English version of the world's most translated—and mistranslated—Vedic text, the Bhagavad Gita, I undertook the task to remove all the colonial, western or Christian distortions. Words like lord, heaven, hell, sin, soul, many gods, religion do not belong in any explanation of the Hindu Vedic Sanatan Dharma...and there were many more.

I am certain that the time has arrived for a reassessment of translating all Vedic texts into the English language, with attention to the correctness of the words used in the translation process. I also propose that the message in the Gita is a Universal message, which may have landed in Bharat (India), but its message is meant for all of humanity. To reach humanity it needs to be accessible in the clearest English possible.

Brief Introduction of Invited Key Speaker:

Jeffrey Armstrong (*Kavindra Rishi*)

Jeffrey is an award-winning poet and best-selling author of numerous books, including *Spiritual Teachings of the Avatar: Ancient Wisdom for a New World*. He has been featured in the CBC documentary *Planet Yoga*, the Leo Award-winning documentary *Take Back Your Power*, *Wings of Yoga* and two documentaries on Ayurveda & Psychology for Mind Valley. He has degrees in Psychology, English Literature, and History and Comparative Religion, and he spent five years in an ashram as a *brahmachari* (monk). Though born a Westerner he has dedicated most of his adult life to learning about, practicing, and teaching Vedic wisdom. At age 50, he left the corporate world and took a vow to only teach the Vedic knowledge as his dedication for the rest of his life. He has worked with prominent Indian organizations to help with the revival of Sanatana Dharma culture by teaching at Hindu youth camps, universities, and civic centers throughout India, America, and Europe. He is the author of *The Bhagavad Gita Comes Alive: A Radical Translation* Foreword by Nilesch Nilkanth Oak and more. www.jeffreymstrong.com

Brief Introduction of Invited Key-speaker:

Padma Bhushan Dr. David Frawley

Dr. David Frawley (PanditVamadeva Shastri) is a Vedic teacher and Hindu Acharya. He is the author of fifty books published in twenty languages worldwide. His fields of expertise include Yoga, Ayurveda, Vedanta, Vedic astrology and ancient Vedic texts. He has also written on historical, social and cultural issues facing Hinduism and India today.

Vamadeva was honoured with the Padma Bhushan Award, one of the highest awards of the government of India. He has a D.Litt from S-VYASA in Bangalore, and a second D.Litt from Ram Manohar Lohia University in Uttar Pradesh. He received a National Eminence Award from the South Indian Educational Society (SIES) in Mumbai. Vamadeva carries on the teachings of Kavyakantha Ganapati Muni, chief disciple of Bhagavan Ramana Maharshi. He is a disciple of Sadguru Sivananda Murty of Andhra Pradesh. He has been associated with many Hindu and Vedic organizations worldwide. He is the director of the American Institute of Vedic Studies (www.vedanet.com).



Brief Introduction of Invited Key-speaker:

Padma Shri Prof. Subash Kak

Dr. Subash Kak was awarded Padma Shri award in 2019. Dr. Subhash Kak is Regents Professor of Electrical and Computer Engineering at Oklahoma State University. His research includes quantum information theory, artificial intelligence, cyber security, and history of science. He is the author of 20 books that include Matter and Mind, Mind and Self, and The Astronomical Code of the Rigveda.

Prof. Kak is honorary professor of Engineering at Jawaharlal Nehru University, and also member of Indian Prime Minister's Science, Technology, Innovation Advisory Council.

WAVES 2020
SCHEDULE OF SESSIONS
December 25-27, 2020; January 1-3, 2021
(Timings as per India Time)

Phase-1

First Day—December 25, 2020

Inaugural Session I—5.00 p.m. to 7.00 p.m.
Inaugural Session II—7.00 p.m. to 8.30 p.m.
Special Session I (Key-note Speech)—8.30 p.m. to 10.00 p.m.

Second Day—December 26, 2020

Academic Session I—5.00 p.m. to 7.00 p.m.
Academic Session II—7.00 p.m. to 8.30 p.m.
Session II (Panel Discussion-I)—8.30 p.m. to 10.00 p.m.

Third Day—December 27, 2020

Academic Session III—5.00 p.m. to 7.00 p.m.
Academic Session IV—7.00 p.m. to 8.30 p.m.
Special Session III (Key-note Speech)—8.30 p.m. to 10.00 p.m.

Phase -2

Fourth Day—January 1, 2021

Academic Session V—5.00 p.m. to 7.00 p.m.
Academic Session VI—7.00 p.m. to 8.30 p.m.
Special Session IV (Panel Discussion-II)—8.30 p.m. to 10.00 p.m.

Fifth Day—January 2, 2021

Academic Session VII—5.00 p.m. to 7.00 p.m.
Academic Session VIII—7.00 p.m. to 8.30 p.m.
Special Session V (Key-note Speech)—8.30 p.m. to 10.00 p.m.

Sixth Day—January 3, 2021

Academic Session IX—5.00 p.m. to 7.00 p.m.
Academic Session X—7.00 p.m. to 8.30 p.m.
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Topic	: A Discussion on Understanding Ayurveda
Moderator	: Nilesh Nilkanth Oak, Engineer & Director, WAVES International
Panel participants	: Dr. C.M. Achyuta, Dr. Parixit Shevde, Dr. Madhuri Patil, Dr. Aniruddha Joshi, Mitra Desai

Panel Discussion-II

Topic	: A Discussion on Vedic Chronology
Moderator	: Prof. Bal Ram Singh, Director, WAVES International & Director, Institute of Advance Sciences, Dartmouth, MA, USA
Panel participants	: Er. Nilesh Nilkanth Oak, Arun Kumar Upadhyay, Dr. S. Kalyanaraman, Prof. Narahari Achar

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ओम् आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे
राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री
धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः
सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे
नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥

—शु० यजु० 22/22

ENGLISH ABSTRACTS

1

Vedic Time Systems (Kāla Parigananam): A Relevance Now

Alekh Gajanana Bhat, C.A.

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Time's behaviour is always independent (*Kālah atmagatim gacchati*). Its calculation and awareness is the necessitated feature at all time. Time is revered as '*Kālaya Tasmai Namah*'. In Hinduism, Time is known as *Kāla* (*Śiva*). As per our Hindu Epics, Vedic literature, Upanishads, Puranas and Bhagavadgita, the *Kāla* (Time) has been enunciated and referred to deities like:

- (a) Yama—Lord of Death and Dharma
- (b) Sūrya—Lord of Day and Night
- (c) Śani—Lord of Dharma
- (d) Śiva—Lord of Laya karaka—Dissolution

The concept of time is based on our own experience of time as recurring and predictable phenomena and measurable in terms of units such as days and nights, or months and years. This time-cycle has three components called *Srishti*, *Sthithi* and *Laya*. *Srishti* means creation, *Sthithi* means continuation or maintenance and *Laya* means dissolution. These three have been explained very systematically in our Scriptures. We can see the same divisions in a day also. Each day is created in the early hours called morning, continues throughout day and then finally dissolves into darkness. Same pattern in life also, called as childhood, adulthood and old age. In other words it is birth, its existence and death. *Kāla* is regarded as not linear or single-directional movement. Sanatana Hindu *Kāla* system called *Kālagṛanā* (chronology) does not depend on any mundane event like the birth of a person, coronation of a king or the military success of an emperor. But it depends only on the movements of various heavenly bodies in the cosmos, or in other words, on Astronomical Phenomena, a Science. Solar Metrics, Lunar Metrics, Metrics related to Jyotisha, Metrics related to Pitrus, Metrics related to Devas, Metrics related to Brahma are found in Vedic literature. All this knowledge is the result of the contribution of Vedic Seers who were spiritualists and scientists too. Elaboration over the points referred above would be covered in the full paper.

2

Rohini Shakat Bhed: An Ancient Observable Phenomenon

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The celestial phenomenon *Rohini Shakat Bhed* is mentioned in several ancient Indian Sanskrit texts. Many of these texts including Surya Siddhanta (8.13) have given its definition as follows, when a planet (*Graha*) enters the triangle formed by the alpha (α), epsilon (ϵ) & gamma (γ) stars of the Taurus constellation (*Vrishabh Rāshi*) it would be called as *Rohini Shakat Bhed*. Some of these texts e.g., Brihat Samhitā (47.14) give special importance to the *Shakat Bhed* done by Mars & Saturn by depicting these specific events as very rare ones, having deep antiquity & causing great disasters. This paper seeks to explain the *Rohini Shakat Bhed* phenomenon as a visual & factual observation of the sky. The observations were made at various times of its occurrence in the past. It looks for and studies the possible corroborative evidence for this claim with the help of latest astronomy simulation software.

It also attempts to indicate rarity and deep antiquity of the *Shakat Bhed* by Mars & Saturn by showing the frequency of their occurrence & timing of their last occurrence till date.

Based on fresh as well as more accurate data gathered, the paper then focuses on assessment of earlier studies/research done on the same subject (Vahia et al from TIFR, S. B. Dikshit etc.). While at it, it would be shown that these records in various Sanskrit texts are in essence a part of the long tradition of meticulously recorded astronomical observations in India. In addition, it would also be depicted that all the knowledge regarding the event is indigenous & has been transmitted to further generations uninterrupted through several millennia.

3

Application of Vedic Sciences in Sustainable Agriculture, Environmental Engineering and Countering Pandemics like Covid-19

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Homa organic farming or Vedic kṛṣi paddhati is based on application of *Agnihotra* at the farm to create an agriculturally productive system with eco-balance in the surrounding environment in which the farm exists and forms part of the eco-system. Its basic objective is not only to improve yield and quality of farm produce but also to purify the atmosphere and establish equilibrium in the environment. Homa farming distinguishes itself from other organic farming methods by providing techniques for reduction in atmospheric pollution through *Agnihotra*. The Resonance Point at the farm acts as a cosmic energy centre connecting the farm with environment, elements and the cosmos. *Agnihotra* tuned to the bio-rhythms of sun and moon cycles and the positions of constellations. These performances heal the atmosphere and the healed atmosphere heals the plant life, animal life and human life.

Vedic sciences have a proven methodology for dealing with pollution problems, plagues and epidemics of all types particularly as a preventive care and that is *Agnihotra*. Performance of *Agnihotra* in every family at sunrise and sunset will create the protective shield to the family and purify the atmosphere. *Tryambakam* Homa with oblations of fortified cow-ghee, for fifteen to twenty minutes can be performed daily or from time to time for enhancing a protective shield. One more home remedy is preparation of a decoction (*Kāḍā*) as a preventive measure. This *Kāḍā* is made up of 7-10 fresh leaves of each of *Adulsa*, *Parijat*, *Tulsi*, *Bael* and Lemon grass with addition of approx. two grams of each of black pepper, peepali, star spice, dry ginger powder and cinnamom powder. This *Kāḍā* can be taken as a hot drink daily or used in your vaporizer. Hence, Vedic *yajña* system is the basis for environmental engineering.

4

Mind-Body Synergy and Balance for Optimal Health and Emotional Well-being

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The Rishis and Yogis of the East, centuries ago, had examined and written about how to achieve the perfect synergy and balance between body and mind. This Eastern Philosophy talks about how the mind interacts with the body and if in sync, this interaction can lead to optimal health and emotional well-being. In comparison, the Philosophy of the West seems to have an uncertain idea of how the mind interacts with the body.

The belief is that these two are independent entities. This paper will explore the differences and the practices of the East and the West in three parts.

Part 1 will discuss the theory of the East, and will identify and explore the benefits of harnessing the mind-body synergy and balance, for optimal health and emotional well-being. It will specifically focus on how the health of the mind and the health of the body are inextricably linked. It will also discuss the benefits of achieving the balance and what the Eastern and Western philosophy say about this balance. Part 2 will discuss the tools that can help achieve this mind-body synergy and balance. More specifically, it will elaborate on the benefits of meditation and deep breathing on stress reduction, as well as the benefits that come with practicing yoga including but not limited to physical flexibility and improved mental health. Additionally, this part will include the benefits of good eating and sleeping habits, by exploring the principles of Ayurveda and Yoga as interrelated sciences. Part 3 will discuss how to maintain this mind-body synergy and balance that has been achieved. This will be done by elaborating on how daily stimuli can throw the hard-earned balance into disarray. It will also explore how to maintain this balance using yoga, meditation, stress reduction techniques, and healthy eating habits.

5

Transcendence: Blissful Living through Reading Vedic Literature

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Maharishi Mahesh Yogi said that a crucial mistake that has dogged mankind for countless centuries is the loss of understanding of the primary importance of the field of pure consciousness. Transcendence can be defined as a way of reaching the level of unbounded pure consciousness. There can be many paths and techniques of transcending from the Vedic and other traditions. Yogasutras prescribes an eight-limbed path including *dhyāna* or meditation. We propose that reading Vedic literature also has the effect of transcendence. Vedic literature is the authentic song of the Self, by the Self, for the Self. Vedic recitation repairs and revitalizes human physiology, thus removing all weaknesses. It should be read for its sound value (vibrations) and not for comprehending its literal translations. In this paper, I will describe my experiences of transcendence from reading many branches of Vedic literature on a rigorous academic schedule over the last three years. We will also share EEG reports showing greater brain coherence during Vedic chanting as compared with meditation.

6

Varied Facets of Mind in Light of Vedic Wisdom

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Until the end of 19th century, it was assumed that the nature of mind or how do humans come to know their motivations and emotions were the concerns of philosophers. In the later part of the 19th century, psychology was emerged, when psychologists adopted an experimental approach to these questions. What is mind? Is it same as brain? It is true that mind cannot exist without brain, as mind is a separate entity. There can be an injury to a brain but mind always remain intact. Psychology is the science of human behaviour. Cognition is the process of knowing. It involves thinking, understanding, perceiving, memorizing, problem solving and a host of other mental processes by which our knowledge of the world develops, making us able to deal with the environment in specific ways. According to

cognitive psychologists human mind is like a computer. It receives, process, transforms, stores and retrieves information.

The word 'Psychology' is derived from the two Greek words 'psyche' meaning soul or mind and 'logos' means science. Hence, in simple words we can say a psychology is a science of mind (मन) or soul (आत्मा). Psychology actually grew out of ancient philosophy. The Indian philosophical tradition is rich in its focus on mental processes and reflections on human consciousness, self, mind-body relations, and a variety of mental functions such as cognition, perception, illusion, attention and reasoning etc. Indian philosophical approach is based on our traditional ancient texts and scriptures. Since mantra-period to upanicdic-era, Vedic Rsis viewed everything happening around them as a philosophical activity. They observed things very minutely. The study of mind is one of that. (समुद्र इव कामाः (SB), 'अनन्तं वै मनः' (SB 14.6.1.11), 'वागिति मनः' (JB 4.22.11), 'मनो देवः (GB 2.10), 'चन्द्रमा मनसि श्रितः' (TB 3.10.8.5) are some of the brāhmaṇa vākyaas that reveals complex nature of mind. There are many such findings from Vedic scriptures that help in understanding depth of the psychology. In the present times, when one stuck in the mid of crises like situation or find himself in contrast situations then such knowledge help that being in controlling his own mind.

7

Vedic Concepts and Measures for Modern Research

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Some of the Vedic concepts and measures are still unknown in modern science and research needs to be done in these directions. On basis of Vedic texts, one of my articles in Melkote research journal, 2001 mentioned 3 measures of solar system which were unknown in modern astronomy and 2 such measures were confirmed in 2008 by Cassini probe. Some further measures are to be verified like— (1) 6 zones of solar system in 1 LY radius zone, (2) Successive increase of higher worlds by 10^7 . (3) 7 successive smaller world levels smaller by 10^5 starting with man, (4) Man as image of world in various senses and measures, (5) only $\frac{1}{4}$ part of source matter converted into visible universe, (6) Physical meaning of 10 dimensions of space, (7) Time measures of *Brahmā*, *Viṣṇu* and *Śakti* and their meanings, (8) Density of source field in created universe.

8

How Our Ancient Systems Kept Covid Type of Diseases at Bay

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During Vedic times our living was simple with clean surroundings followed by a routine discipline and lifestyle. Vedic wisdom simply devised a few methods of playing with human psyche by adding rituals to common man's living. These rituals included performing 'yajña' with chanting of *mantras* which purified the air all around and killed the bacteria in the atmosphere and thus prevented infection and spread of diseases. The *tulsī* plant which is now recommended by doctors to strengthen the immune system was in every household, was worshipped and used profusely. A quarantine of forty days at the time of childbirth and of thirteen days at the time of a death in the family was strictly observed just to avoid any kind of infection. Prayers were offered with camphor light, blowing of conches, ringing of bells and all of these helped in killing pollutants around. Advocating vegetarian food, eating with hands, use of various spices (turmeric, cinnamon etc.) in cooking, use of ginger garlic onions etc. all this kept the germs away from the body. Washing hands and feet was a must before every meal, before going to bed, before entering the house. People used to cleanse their hands with mud. To avoid any kind

of mud infection, the dead were not buried but cremated—a practice that is now recommended all over the world. Our culture did not have late night drinking parties and blowing of candles on birthdays. Our festivals were celebrated in temples, amongst communities and on river banks. In festivals like Diwali, every nook and corner of the house is cleaned; cow dung is used to keep insects away (acting as a repellent). Our Indian way of greeting that is ‘*Namaste*’ is now popular all over the world. The West has realized the value of the treasure of our Vedic knowledge and is now looking upto us for everything that our Vedas have guided. It is now for us to realize and follow it sincerely to keep COVID type of diseases at bay.

9

The Research Methodology as Depicted in Brihadāraṇyaka Upaniṣad

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In this infinite universe, the existence of man is just a negligible pinpoint. But he carries within himself the great power of venturing in the endless ocean of enquiries. He is having a wonderful power of observing the objects around himself, analysing them seriously and critically and then penetrating deeper for finding out the truth. This whole effort can be taken as research. Thus, the research starts with the restlessness of mind for finding out the truth. The beginning of any research is always vague and full of doubts. The seeker needs to adopt a proper, effective and correct methodology. This methodology involves the support of ‘experienced’, ‘experiencer’ and ‘experiencing’. The seeker has to go through the persons who already have experienced it and have critically examined. After having those experiences received by their predecessors, the experiencer has to develop his own power of experiencing. B.U. provides a unique methodology of research. That is the method of ‘*Shruti*’, ‘*Yukti*’ and ‘*Anubhuti*’. ‘*Shruti*’ reveals the authentic and valid experiences of Vedic sages. ‘*Yukti*’ refers the ‘*Sravana*’ and ‘*Manana*’ of Vedic mantras and then to think upon those materials. The seeker has to go through very seriously and carefully and has to do ‘*Chintan*’ of those experiences. After that, the seeker must have the serious deep thinking supported by intelligent understanding of his own. ‘*Anubhuti*’ is the final phase of any research when the seeker requires meditating on that knowledge and has to develop his own valid experiences. Here springs the concluding part of any research. This methodology is even relevant for pursuing research in the any branch of knowledge.

10

Strategies for Utilization of Vedic Knowledge for Social, Economic, and Political Transformation in Response to Covid-19

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An unprecedented situation has arisen due to COVID-19 pandemic affecting health, economy, and education sectors throughout the world. Taking a lesson from the 1918 Spanish flu pandemics, it is fairly safe to assume that Corona virus is here to stay, and given its extremely aggressive infection rate and severity the fear or impact of the virus will continue in the world on a long term basis. Despite the brave efforts to control the virus, and assurance of treatment, vaccine, and management, it is likely that the virus is here to stay even 100 years from now. This means that the hope and false expectation to go back to old way of life as usual may not be possible to return to. This would mean that in addition to medical precautions to avoid the infections, humans will have to resort to a more sustainable way of living socially and economically, which needs to be cognizant of human interactions with the nature in the spirit of *vasudhaiva kumumbakam*. With modern science taking the center stage, which employs a reductionist way of approaching knowledge, the holistic nature of integrated *vyaṁsmi*

and *samaṛsmi* is ignored, resulting in the exploitation of nature. How is one to prepare for such an eventuality of tussle between *vyaṛsmi* and *samaṛsmi*? Such a preparation can come from Vedic concepts such as *yat pinde tat brahmāṇde* (*as is the microcosm so is the macrocosm*), echoing the idea what is in us is what is outside. How is concept like this implemented in the social life and economic practice? This presentation will present steps to be taken to overcome hurdles in living a peaceful and productive life.

11

Communism and Coexistence—A Vedic Analysis

Prof. Bhaskarnath Bhattacharyya

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Our earth is nothing but a small planet in the entire solar system and it would be the best among other planets. Humanity is the everbest creation of the creator till date. We do not want to engage our discussion for a petty excavation of this race, when we see other more pertinent and momentous matter for discussion of the race concerned. We used to live in a community from the very hoary past, as already recorded and established in the Vedas. The Vedas are among the oldest existing records of human thoughts, and Vedic traditions have continued without interruption for many millennia, becoming the driving force of Hindu culture and philosophy. Vedic culture which once thrived on a vast land ranging from present day Indonesia to present day Iran and Iraq, up until the time of Islamic conquest. Vedic traditions are not confined to South Asian subcontinent anymore but have spread virtually to all parts of the globe, through persons of Hindu origin, scholars and admirers of these traditions. The driving force behind the spread of Vedic culture, literature and philosophy has been the translation of Vedic and Purānic literature from Sanskrit to major world languages by learned scholars.

Among these four Vedas the Ṛgveda is the earliest. There almost 10,750 mantras are assembled in ten *mandalas*, where from second *mandala* to seventh *mandala* are known as family books or *aroseya mandala*. These very *aroseya mandalas* have simply authorized the then community in the Vedic age. Seers of those *mantras* have their normal social life. They must have some aspiration and ambition in their life. They have wanted seeds and shelter, food and drinks, class and category, mass and community. But they never enquired those desires for themselves only. They ever asked for their society, they prayed for everyone. They wanted and established a co-existential society. They have uttered cordially—*ā brahmastamba-paryantaṃ jagatṛpyatu*. The present paper intends to examine the Vedic look on communism and peaceful coexistence, within society, both of which is very much indispensable to practice in the perspective of today's social context.

12

The Relation between Veda Slovena and the Texts Referred to as 'The Vedas'

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Veda Slovena—The Slavic Veda—is a collection of folk songs and legends collected from the regions of the Slavonic part of South Europe assembled by Bulgarian teacher Ivan Gologanov in the second half of the 19th century. Its first volume was printed in Belgrade in 1874 and the second in 1881 in St. Petersburg. Veda Slovena has been alleged to have been partly or fully forged by Gologanov ever since its publication, dividing scholarly circles into two groups, and the one considering the texts to be forged, the other defending their genuineness. The paper will examine the presence of any relation between Veda Slovena and the texts referred to as 'The Vedas' based on comparing the original texts.

13

Recognition of India's Ancient Knowledge

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'India is the spiritual forefather of the world today', says Prof. Fredrick Maxmuller. Swami Vivekanand says, 'the world immensely owes to our motherland for her contribution of the Vedic wisdom'. Mark Twain says, 'all other countries are paupers; India is the only millionaire. Our most valuable materials of human history are treasured up in the Vedas only'. The impact of Vedic wisdom and our culture may be felt across the globe. The impact of Indian Culture may obviously be viewed in Indonesia. Rāmāyan and Māhābhārat are beautifully carved on the rock walls of Prambanan and Penataran temples. Maharshi Agastya is said to have spearheaded Vedic ethos in Java, Sumatra, Bali, and Cambodia islands. Rāmāyan festival and Ramleelas are organised by the Government of Indonesia. Tibet, China, Korea, Japan, Burma and Srilanka bearing the 'charandhūli' of Gautam Buddha on their forehead are actually the devotees of Indian Vedic ethos.

The Vedic imprint in Kabul and Kandahar, may be traced. Avesta; the ancient language of Iran is enriched with Sanskrit words. The impact of Vedantic thoughts may be viewed in modern America. When Swami Vivekananda addressed 'Sisters and brothers of America' in the World Parliament of Religion, America was thrilled and exhilarated. Ms. MacLeod said, 'If the living God has ever walked in America, it's Swami Vivekananda'. Centuries before, Bhāskarācharya revealed information about universe, sun and our solar system. The zero, the decimal, the value of Pi, geometry, trigonometry, calculus etc. all is the contributions of Vedic mathematics.

The Yoga and the Ayurveda have kept humanity safe for centuries. Caraka and Suśruta have talked about thousands of diseases and have suggested their therapeutic cures. Orthopedics and plastic surgery are our contributions. The impact of Vedic wisdom on the world today is of manifold. There is no aspect of human life where India has not contributed.

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Job Satisfaction: A Contemporary Understanding from Arthaśāstra

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Job satisfaction is one of the most discussed and debated issue in the modern world. Today's world is obsessed with structured mechanical hectic economic activities. Everyone is engaged in earning and manipulating more and more material resources in the hope of leading a happy life. While satisfaction is derived out of the job performance, it also leads to associated issues like stress and 'work life balance'. Job is one of the important facets of our daily life which causes a great deal of stress. Due to the competitive nature of job environment, majority of the population across the world is spending most of their time in job related work resulting into the 'stressors' that influence their work and family life.

Usually, people are more worried about the outcome of their work that can affect and effect the way they behave with other people and communicate with them. Chapter 7 of Chanakya Niti says, 'सन्तोषस्त्रिषुकर्तव्यः स्वदारे भोजने धने । त्रिषु यौवनकर्तव्योऽध्ययनजपदानयोः ।।' Meaning that one should be happy with his wife, food and wealth that he has and he should never be satisfied with his knowledge, prayers to God and charity.

The present paper will study job satisfaction as prevalent during the times of Chanakya and present-day environment and draw lessons for modern world.

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Socio-Moral Discipline in the Vedic Life: Impact Now

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Vedic mantras are known for rich mythological data, language, diction, erudition moral instructions, social wellbeing besides spiritual insights and possess validity for prosperity of human life. Vedic society looks to be highly principled and committed to long and peaceful life here and hereafter. In our contemporary life its impact is growing, example, old temples are renovated and new temples are coming up, priests are being recruited all over the globe and the religious programs are taking place. As a result a large number of people are getting to know the value of Vedic mantras and desire to get benefited from them. Now to help the need, we can derive the norms from mantras for simple living and a discipline that the life shall not be a stress ridden, and directionless. It is proposed to examine certain *suktas* like the Bhāgya Sukta, Ayushya Sukta, Agni Sukta and Manyu Sukta of the Ṛgveda. Likewise, the Rudrādhyāya of Yajurveda besides the *camaka prasna* of the Yajurveda to know the discipline we should acquire such that there would be excellence in the mode of conduct. Negative emotions like anger, greed, jealous etc., be kept under moderate levels and the success in the life management is achieved. The Bhagyasukta (Taittiriya Brahmana 2.8.9) uttered right in the morning provides a good start to the day and the subsequent run of time. In 'Ayushyasukta', there are prayers to ensure healthy and long life. Here, Lord Vishnu said to be '*antimo devah*'. The mantras tend to give social and moral strength besides many other features merit. The paper also takes into account some of the *suktas* in the light of deriving the possible solutions for the personality get up and for complacency and satisfaction. The paper concludes that the examination of these *suktas* in particular, add to the knowledge of the social conditions and the discipline in the levels of moral strength that are universal. The moral Strength of Vedic person was unique and hence worth for adoption and practice. That becomes a great need at all times in the world.

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Pearls of Rudrum with Respect to Health and Well-Being

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Rudrum is the *sukta* in homage to Rudra taken from Krishna Yajurveda Taittiriya Samhita. *Rudrum* has the set *Namakum and chamakam* each having 11 *anuvakas*. It is a litany to Rudra and starts with prostration to lord *parameshwara* in order to appease the anger of the deity. Rudra is also personification of terror or fierce god and most frightening god. He is believed to cure diseases and healing also is attributed to him. He is best physician of physicians, also called *vaidhyanth*. The *pranashakti* that flows in all living beings is attributed to him. He is described as *Pashupati*. It implies that Rudra is concerned with the wellbeing of bipeds and quadrupeds. It is possible to cite relevant mantras from *Rudram*, which will refer, to health (strong sense organs & organs of action, bones, joints, skin), disease and healing and ultimately for human welfare.

Rudra is the god of gods '*sarvohi esha rudrah*' who promises to take humans towards immortality, liberating all from the bondages of sorrows, worries and difficulties etc., of life. He bestows all luxuries, comforts, wealth, happiness, and secured life that are all essential to have comfortable and peaceful sleep. Rudra also overlooks the subtle activities like imitativeness, patience, courage, fortitude, perseverance, endurances, etc. which are essential to initiate or undertaking in our life. In *Rudrum*, the mantras extol various vagaries of nature or universe, both manifest and unmanifest. The benevolent influence of them may be granted on us by his divine grace. Due to our repeated prayers, the deity turns compassionate to bestow *saumanasatva*. Rudra *being parameshwara*, resting in the heart of all being bestows his grace on all of us.

On Understanding Human Interactions and Relations within the Framework of Vedic Wisdom

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As per wisdom of Srimadbhagwadgita (SMBG), the working of an individual has been understood earlier in terms of some minimal number of essences of life (EOLs) arranged in an atom-like picture. However, a plausible description of nature and its functioning can be understood within the well-established framework of the Vedanta Philosophy wherein the human being is considered as an inseparable part of the totality of realities, quite unlike the case of objective sciences, particularly of physical science in which the current laws are found to work well only for a closed system and in the absence of will-power. The scientific basis of the theoretical model, the so-called ‘patomic model’ (the p in patomic alluding to philosophy) considered here in the context of the Vedanta philosophy owes its genesis to the profound teachings of SMBG (7.4, 3.42 etc.). Although the proposed patomic model has strong bearing on the Vedanta philosophy, it is equally compatible with other philosophies of the world in view of the sound logical reasoning adopted in the construction of this model. The model is evidently inspired by its analogy with the atomic model for the structure of matter, the nucleus now being identified with worldly objects (WO) and the different energy levels identified with the various EOLs. The explicit details of the model are delineated elsewhere. This model of human being offers a comprehensive framework within which a variety of laws of subjective science governing the role of the inner world in the human behaviour can be made transparent to a common human being. Once we have such an arrangement of EOLs, it becomes relatively easy and straightforward to develop psychochemistry to analyse two-three, and many-human-being interactions in an analogous manner. As particular cases of this general scheme of study, the concepts of relations between two persons or among more than two persons, socialization of persons in the form of groups and subgroups, and the paramount role of love as a binding force among beings etc. are extensively investigated.

A Knowledge Based Society and Vedic Vision

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21st century AD, will become increasingly highly influenced by the seeker’s own desires, intellect, memory power, geographical and emotional environments, intuitions, intentions and ability to discriminate. The role of teacher will slowly, gradually. In place of teaching or coaching, it will become limited to advising. In Vedic philosophy, earning of higher and higher levels or forms of happiness or enjoyments and getting rid of or lowering the levels of all sources and varieties of sorrows or unhappy feelings is identified as the main motivating, driving force which governs the activities performed by each living organism including a vast majority of the human species. Among other motivating forces, all moral, legal or good ones can be clubbed together, as well as, all bad or immoral emotions also can be clubbed together. Both these motivations can either cause sufferings or bring happiness. *Vedopanishadic* philosophy is based on Yoga. *Vratopavaasa* (dieting) and *Utsava* festivities of enjoyments are popular

practices, originally designed to bring (or improve) social physical, moral, emotional health. Understanding their original intentions and promoting their performance in a modernized fashion can improve the quality of living standards in the global Knowledge based Society with maximum possible global peace and happiness. .

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Ācārah Paramo Dharmah: Its Relevance in the Present Day Context

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In the Smr̥ti literature, the Manusmr̥ti, the YājñṢavalkyasmr̥ti, the Nāradasmr̥ti, Br̥haspatismr̥ti, Parāśarasmr̥ti and the Kātyāyanasmr̥ti are considered as primary and important. Among them Manusmr̥ti occupies a prominent position in the domain of Dharmasāstra literature. Manusmr̥ti gains so popularity in the range of Dharmasāstra literature. Manu's concept of *Dharma* plays an important role in moulding the character and behaviour of individuals in the society. Manusmr̥ti deals with the usual Smr̥ti topics which can be divided into four classes, viz., *Ācāra*, *Prayaścitta*, *Vyavahāra* and *Rājadharmā*. The term *ācāra* simply means the rules of conduct or customary rites and rituals. It indicates those rules or practices or conduct of the virtues persons which are inculcate by the Vedas and the Smr̥tis and Manu says that these are the highest *Dharma* (virtue) of a man specially the twice-born castes should always act in conformity with these rules of conduct. According to Manu, *ācāra* has been treated as one of the principal sources or proofs of *Dharma*—‘*ācārah paramo dharmah*’ (M.S1.108).

Under *ācāra*, Manu deals mainly with the following matters, *Varṇāśrama-dharma*, creation of the world and creatures, nature of *Dharma*, division of the land comprised in India, *Samkāras* etc. In the Vedic tradition, *āśrama* means a stage in the life of human being. Hindu tradition recognizes four stages or *āśramas* in the human life—*rahmacarya*, *Gārhashthya*, *Vānaprastha*, and *Sanyāsa*. These *āśramas* are not meant to be the division between the higher and the lower class of society but rather the *āśramas* were divided for spiritual reasons that provide a general pattern for one's life which people could work out their desires and develop spiritually. Manu applies the term *sadācāra* in place of *ācāra*. *Ācāra* which is the root of longevity and which also destroys all the inauspicious bodily traits. A man of misconduct is always condemned in this world.

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Ethical Implications of the Vedas

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Morality or moral consciousness is an inevitable fact of human existence. Moral behaviour determines the basis of a society. In Hinduism, it is believed that the prime concern of life is to attain liberation. Therefore, ethical conduct is necessary to guide an individual so that one can engage oneself in righteous actions. The foundation of Indian Ethics or Hindu moral code lies in Vedas. The springs of the ethical thinking can be traced to the Vedas, particularly to the Ṛgveda. The central ethical concept of the Ṛgveda is *Ṛta*. It can be understood in the sense of righteousness, a conception of unifying order or moral law pervading all things. The word *Ṛta* or *Ṛtam* develops into the concept of *satyam* or truth with strong ethical implications. Connected with *Ṛta*, there are two other ethical concepts, that is, *Dharma* and *Karma*. *Dharma* has many meanings but primarily it means duty. The world is believed to be sustained by *Dharma*—‘*prithiveem dharmanan dhritam*’ (Atharvaveda). *Karma* signifies that there is a uniform moral law governing the actions of man.

The most important feature of Vedic ethics is that of love, worship and sacrifices offered to Gods with complete submission. So the ethics of the Veda is primarily a God-oriented ethics. Thus, the Vedas

teaches us the way how to perform ethical virtues. According to the Vedas, the nobler virtue is truth and from it follows all other virtues.

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The Vedic Concept of Value Education: Its relevance and Significance Today

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In Vedic culture, the first and the foremost and the most significant quarter of a human being's life has been dedicated to the pursuit of knowledge that paves way for the attainment of the major objectives of the life *i.e.*, the *Puruṣārtha Chatusṭya*. In this sense, śāstras are the śāstras here. The world knowledge imparted through the education system has been referred to as *Avidyā* or the *Aparā Vidyā*. It enables a person to achieve fulfillment of life's purposes and further leads to the attainment of higher level of knowledge, transcendental consciousness that is known as *Vidyā* or *Parāvidyā*, leading to immortality.

This Value Based Vedic Education system is the foundation of the physical, mental, intellectual and spiritual growth as well as the all-round development of a human being. It naturally inculcates the values like *Satya*, *Ahiṃsā*, etc. which have been declared as the foundation of the earth itself and inspires him/her to perform their duties. The present education system aims rather to mass-produce the successful models/products than to allow individual growth. As said in Taittirīya Upaniṣad, the policy makers of our education system should introspect and adopt the virtues of the Vedic Education System and not follow the western education system blindly as our history, Vedic knowledge gives us unique identity in the world.

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The Concept of Ṛtam (Divine Law/Cosmic Order) in the Ṛgveda and Upaniṣads

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This paper discusses the etymology, origin and evolution of the word *Ṛtam* as visualized by the Vedic seers, a few millennia ago and especially in the *Ṛgveda*. The broad meaning conveyed is right, law, divine law, cosmic order etc., *Ṛtam* represented cosmic order of the Universe and the presiding deity was *Varuṇa*. Sometimes, *Ṛtam* was equated with truth (*satyam*) and ultimate truth (*Brahman*) which encompassed the micro and macrocosm of the world. The paper brings out the multi-layered meaning of *Ṛtam*, its association with righteousness (*dharma*) and the interpretations done by Vedic thinkers and philosophers such as Maharshi Dayananda Sarasvati, Swami Mukhyananda, Sri Aurobindo, M P Pandit and Dr. S. Radhakrishnan. *Ṛtam* is divine consciousness.

The paper explains as to how this Vedic concept of *Ṛtam* percolated in to the *Upaniṣad* and especially the Taittirīya Upaniṣad and emphasized on the moral advice given by the preceptor to disciples during their convocation day (*dikṣa*). The paper mentions its parallels in Greek mythology and Avestha religion.

Worship, Medicine and Consciousness

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God is a Goal for which worship is the route. The sensory information gathered by the observable body and its assessment by the unobservable mind, captivate an individual to such a multitude of interactions with the world that the unobservable goal of God fades into a mystery, best to be set aside. Thus, modern medicine treats the sickness of an individual through its observation of molecules and cells observable only to microscopes. Thus, medicine extends to Neurons and Neurology. V.S. Ramachandran (2010), a neurologist details his treatment of Phantom Limbs through neural plasticity. He projects the concepts of 'self' and 'consciousness' as the question marks of current neurology. This article projects a coherent theory of self and consciousness underlying any form of Worship. The present article deals with the concepts of

- (1) *Manyu*, the feeling that a body-mind pair of an individual is separate from the rest of the world.
- (2) The theories of expanding consciousness from the grip of *Manyu* and its turbulence to an undisturbed state of Peace and Prosperity.
- (3) The need for the attention of Physicians for these theories and of the Priests to Science in their practices is highlighted especially in treating Schizophrenic Paranoids. It has the following sections:
 - (a) *Manyu*,
 - (b) Gayatri Mantra and levels of Consciousness and
 - (c) *Itihasas*—formulae for Victory over *Manyu* and misery
 - (d) Ocean of Milk and the World
 - (e) Siva Linga and Schizophrenia.

Impact of Vedic Wisdom on the World Today

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Upaniṣads, Srimadbhagavadgītā and Vedanta have taken the world by surprise by demolishing the boundaries of suspicion, tribal/philosophical/ideological/national/religious consciousness, rituals and dogmas. In an article on Christian Vedantism, Mr. R. Gordon Milburn writes, 'Christianity in India needs the Vedanta. We missionaries have not realized this with half the clearness that we should. We cannot move freely and joyfully in our own religion; because we have not sufficient terms and modes of expression wherewith to express the more immanently aspects of Christianity. A very useful step would be the recognition of certain books or passages in the literature of Vedanta as constituting what might be called an Ethnic Old Testament' (The Principal Upaniṣads). With rise of monk Swami Vivekananda in the intellectual circles of west, such observations became common. The Land of snake-charmers in the eyes of western world, became land of supreme philosophy that needed, not missionaries to preach religion that was abundantly available with the richest philosophy and real-life practices; but physical support to eradicate poverty. The poet T.S. Eliot, inspired by his reading of the Upaniṣads, based the final portion of his famous poem *The Waste Land* (1922) upon one of its verses. The German philosopher Schopenhauer read the Latin translation of Upaniṣads and praised in his main

work, *The World as Will and Representation* (1819), as well as in *Parerga and Paralipomena* (1851). He found his own philosophy was in accord with the Upaniṣads, which taught that the individual is a manifestation of the one basis of reality. Schopenhauer used to keep a copy of the Latin Oupnekhet by his side and commented, 'How entirely does the Oupnekhat (Upaniṣad) breathe throughout the holy spirit of the Vedas! How is everyone who by a diligent study of its Persian Latin has become familiar with that incomparable book, stirred by that spirit to the very depth of his Soul! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit... The access to (the Vedas) by means of the Upaniṣads is in my eyes the greatest privilege which this still young century (1818) may claim before all previous centuries' (Four Upaniṣads).

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The Message of Atharvaveda for a Healthy Society in Modern Time

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Knowledge revealed in the Veda is for the benefit of all living and non-living bodies like the sun's light for earth. Among the four Vedas the Atharvaveda (AV) is a different one. While the first three Vedas are related to *alaukika phala* this AV is careful for *laukikaphala*. It is directly related to man's day to day life. Most salient teachings of the AV are benevolent for health, prosperity, for establishing harmony in village and in family life. The Veda *mantras* can bring solution to existing problems in our modern society *i.e.*, industrial problem, agricultural problem, social problem, political problem, religious problem, familiar problem, psychological problem, physical problem etc. Here, the impact of messages of the AV for a healthy modern society will be discussed. A healthy society is possible when man's body and mind become sound. In the *mantras* of AV different diseases spreading in man and animal are described. The medicines and treatment procedures to ensure long-life is suggested. The AV prescribes four types of medicines to make man free from all diseases- '*Ātharvaṇīrāṅgirasīrdaivīrmanuṣyajā uta ... XI.4.16*'.

The medicines of Atharvan (*ātharvaṇī*) means *mantra* therapy, medicines of Angiras (*āṅgirasī*) juices of medicinal herbs, blessings of the Gods in offering prayers (*daivī*) and manmade medicines (*manuṣyajā*) can make life strong and sound. In AV, we find water treatment, sun-ray treatment and metal treatment to drive away the disease germs. Charms were composed against psychological disorder. Herbal medicines were prepared to enlarge the life-span of man and animal *praṇāyāyūṣitārīṣat* (AV XIX.34.4). The impact of *Carakasamhitā* and *Suśrutasaṃhitā* on today's medical science is well-known to all.

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Prevalence of Depression, Anxiety and Stress among Nurses working in a Tertiary Care Center in Southern India

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Nursing professionals have to meet huge expectations on one side and cope with the demanding situations on the other side. The purpose of the present study was to evaluate the prevalence of depression, anxiety and stress among nurses working at a tertiary care centre in south India. Design: Cross sectional survey design-387 female nursing professionals aged 20-50 years, working at a tertiary care centre for a minimum of two years, voluntarily participated in the study. Individuals with a history of psychiatric illness; major health problems; or those on sleep medication were excluded. Anxiety, depression and stress levels were assessed by administering the DASS 21 questionnaire. Descriptive statistics and percentages were calculated using Microsoft Excel. Findings:

The results showed prevalence of: anxiety (63.3%); depression (56.05%); and stress (36.17%) in those participated in the survey. Anxiety was highest, followed by depression, and Short Communication lastly stress. Work related Anxiety is the commonest mental health issue reported by the professional nurses followed by depression and stress. Yoga based intervention would be efficacious if implemented within hospitals both to prevent and manage mental health problems associated with nursing profession.

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A Technology Countdown Approach to Historical Timelines

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For a product to be seen in the market today, the seeds had to be planted a calculable time ago. Important aspects of the ecosystem included communications, advertising, customer discovery, financing, infrastructure and competition. Evolutionary streams interacted. By detailing how a technological capability was achieved, we can learn about the temporal evolution of a civilization. Findings about the Sarasvati Valley's role as trading hub in a global civilization dating back over 7000 years make this exercise urgent. A survey of the History of Science and Technology clarifies the need for a technological school of research steeped in *bhāratīya* tradition. Three initial models are proposed. The first is based on a single 'exothermic chemical reaction rate' metric based on the Arrhenius rate expression. The second adds a time delay. The third is based on Machine Learning back propagation algorithms. Three examples are explored. This new school of endeavor promises a productive wealth of knowledge about our ancestors and their ecosystems, while advancing modern capabilities as well.

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Vedic Wisdom from Nrsimha Tapani Upaniṣad

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Nrsimha Tapani is a very unusual syncretic text; it is a Vaishnava Upaniṣad which describes Nrsimha as 'Neela Lohita, Umapati, Pashupati, and Pinakin, appellations used for Śiva. There are similarities with Śaiva Atharva Sira Upaniṣad. It is a minor Upaniṣad which has attracted Advaita stalwarts like Sankarananda and Vidyananya. Vedanta *Desika*, the well-known *Visishtadvaitin*, in his *Kamasikashtakam* describes Nrsimha as the essence of Tapaniyopanishad (*Tapaniya rahasyaanaam saarah*). There is a Bhashya attributed to Adi Sankara; but it has been questioned. Likely it refers to another 'Sankara'. The probable date is before 7th century CE; has two parts, Purva and Uttara and is associated with the Adharva Veda. Purva is *bhakti-pradhāna* and deals the famous Nrsimha Mantraraja and Uttara is *Jñāna-pradhāna* which tries to integrate the Brahman-Atman-Pranava triple congruity with the Mantraraja into a quartet giving option of *Saguṇa* and *Nirguṇa* worship to *mumukshu-s*.

It extends the discussions on states of consciousness beyond the Māṇḍukya formulation of a simple four-fold classification of Atman to a 54-box matrix; having done it argues that it is unreal and moves to a two part *turiya* one of which is within the matrix and another outside. The latter, *turya-turya* is the undifferentiated absolute, Brahman. It melds the articulated classifications with Yoga and Tantra practice to provide a clear *vinīyoga*. In this journey we move between various levels of Reality. *turya-turya* is the only *paramārthika satya*. The very title of the Upaniṣad is enchanting as it bestows Vedantic knowledge, an invigoration for the scholars to consider in how many facets the Vedic wisdom flows to entertain and elevate the human mind. Human mind is capable to raise heights and Narasimha, the avatar of Viṣṇu prominently guides in the pursuits. The paper presents its many facets of this Upaniṣad.

The Perspective of New Pedagogy in Sanskrit Teaching: Vedic Context

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Sanskrit *mantra* and *shloka* were learned by reciting and chanting in a special pitch, in ancient days, in Rishi *Gurukuls*. *Achārya* used to speak and recite *mantras* loudly and students used to recite the same in similar voice. Thus, the pronunciation given by pure devotees make them (*mantras*) *kanmhast* (remember through voice). It was called *Śruti*—in which knowledge was transmitted from one generation to next generation orally. In *Gurukul* tradition, mainly three systems of learning methodology were prevalent in which first methodology was named as *Śruti*. The second system of education has been called *Manan* (Thinking), in which students used to contemplate upon knowledge acquired from teachers and knowledge provided by different other societal groups, and adopt in their lives. Third system was *Nididhyāsan* in which students acquired knowledge through profound meditation. All three mentioned above have ended in the current education system.

The current system of Sanskrit education is not using audio equipment and tools at large scale for pronunciation and memorising *mantras* which is a very relevant & necessary teaching methodology. In Sanskrit language, every part and paragraph are tied to its specific rules. In ancient times, the assessment was based on recall; debates (*Śastrārth*) etc. were based on remembrance. Sanskrit language is getting extinct. We have to evolve new methodology to teach Sanskrit, which can be extended to all. We have to find pedagogies and technology, which should be used so that students can read, write and speak the language. What other ways can be explored? It's an Indian language, so we Indians should find ways to overcome these challenges.

Āhāra or Diet and the Caraka-Saṁhitā Looking back to Move Forward

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Āhāra or diet is one of the essential factors for health. Through a healthy diet many common health problems can be prevented. The *āyurveda*, an *upāṅga* (subsidiary) to the Atharvaveda, deals elaborately with measures for congenial living during the various phases of life. The Caraka-Saṁhitā has been considered as the most distinctive treatise of the *Āyurveda*.

The *Sūtrasthāna* of the Caraka-Saṁhitā provides a detailed description of *āhāra*, usage of local foodstuff etc. It emphasizes on the promotion of health and prevention of disease through a balanced diet, which is especially relevant in modern times. Healthcare has now become a global concern due to the pandemic of COVID-19, which has occupied top-most priority very recently over the world. Countrywide lockdown has definitely created a multidimensional crisis demanding for people to step up and follow certain measures to ensure safety and good health. Nutrition is an important factor to remain physically active during self quarantine.

The Caraka-Saṁhitā teaches us that only the intake of proper diet can give proper nutrition and restores balance of *tridoṣas* (*vāta*, *pitta* and *kapha*), which is essential for maintaining health. A variety of food substances enters into the composition of our food. The twelve classifications of food substances given by *Ācārya* Caraka can provide us profound knowledge of food items, their source, quality and requirement by human being. The Caraka-Saṁhitā also gives us a plentiful description regarding the properties of cooked and prepared food, drinks and potions, seasonal diet etc. In the present research paper, our endeavor will be to show the concept of *āhāra* as reflected in the Caraka-Saṁhitā and its' essentiality for all ages.

VEDA: A Universal Knowledge which makes us Universal

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Veda, the first book of civilization, contains the wholeness of knowledge, without which one cannot move forward. It is not like a lake or ocean of knowledge, instead I would like to submit it as seed or sutra of Knowledge which can be expanded not shrunked. It is propounded that the Vedas were religious texts which propagated the religion of Hinduism. I contradict here that this is not a text of any particular religion because it thinks of यत्र विश्वं भवत्येकनीडम्, सर्वे भवन्तु सुखिनः etc. where one cannot see even the suggestion of any caste or creed or religion or any individual. It is universal and talking of universal knowledge. As we know that first discovery of this जगत् is 'Fire'.

In Veda, we find the very first prayer of 'Agni' means Vedic seers were well aware of this fact that the fire was the first and foremost need of humankind. It mentions elements, namely: *Prithvī, Agni, Jala, Vāyu* and *Akaśa*. Veda explains how these elements of nature make this body happen and therefore seeks to honor these elements and, also, to live in harmony with nature which is universal priority.

The knowledge of Veda is beyond the trifling ideas that are born of detesting, fearing or perplexed human mind. Everything the Vedic text acknowledges is bettering every human's life. One does not have to leave his/her existing faith to accept or understand Vedic principles. There is no need for any individual to convert to the Vedic faith- as there is nothing as such advocated. Therefore, be it any knowledge which stem from Veda is a Universal Knowledge. Accordingly, I would be establishing some untouched characteristic of Veda.

New Trends of Religion and Science in Bhagwat Gita

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Swami Vivekananda quoted the following lines from the ancient scriptures, while addressing the parliament of Religions in Chicago—'As the different dreams, having their sources in different places, all mingle their water in the sea, so, O Lord! The different paths which men take through different tendencies, various thought they have, crooked or straight, all lead to thee'. A universal thinker Swami ji had rightly summarized the ethos of all religion thereby showing the mankind the actual aim of religions. To understand the true meaning of religion, one must first know what does it really mean— is it just a system of faith and worship? Perhaps no religion is as we call it in our Indian language— '*Dharma*' that is duty, duty as a human being. It is something which makes him complete man. As written in our ancient scriptures, God is our own and we all are potentially divine and thus knowing oneself means knowing God.

This age of ours is characterized by innovations in technology and the increasing complexity of urban life; where the very concept of human identity is under constant challenge. And as already have stressed above, the Vedanta Philosophy and its practical implications are relevant in this situation. In present scenario the message of Bhagwadgītā is very relevant. All the fields like environment, science, global warming, dhyāna, yog, sanskāra, sadācharan, karmayog, culture, vivek, karmakānd, politics, management, economics, commerce, physics, geography, mokṣa, moh, stress management and the power to fight diseases like COVID-19 are discussed in Bhagwadgītā. In Mahabharat (18/68)—'*Gītā Sugītā Kartavya Kimanyaih Śāstravistaraih....*'.

A Comparison of Western Feminism and Indic Framework of Feminism—‘Shakti’

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Are Men and Women equal? Do we honor the Feminine? Are Women more empowered today than they ever were? It is 2020 and the most pertinent issues of our time are Equality, specifically, Gender parity and Women’s rights. Despite enjoying more freedom and rights than ever before in the history of our human existence, Women today are struggling to fully embody and express their true feminine nature. With the advent of the recent ‘Radical Feminist’ movement, Women are less content or fulfilled than ever. Feminism in the 21st century in the West seems to have morphed into something very unpalatable. It has suddenly turned into a man hating, obnoxious, entitlement driven, intersectional hard machinery called the Third Wave of Radical Feminism. This paper explores a nuanced, deeper and holistic approach to this issue. We explore the history of the Feminist movement in the West, and the toxic environment that has been created today in the world. We examine the manifestation of the Radical Feminist ideology, the mutations of the ‘Me too’ movement that has been created which is having an adverse effect on Men and indeed Women everywhere.

We look at alternative framework from the *Dhārmic* Framework and its offering of *Shakti*, the divine feminine essence and how it is far more effective compared to the current western model. We expand that with an exploration of *Shakti* throughout history and how it has remained intact even today. We evaluate western models and its problems and demonstrate how a *Dhārmic* culture may alleviate and resolve this problem. We observe this phenomenon and look at the Hindu tradition, its lineage and culture, one can find a completely different perspective on the topic of feminism and female empowerment. These values are based on ideas about divinity, cosmology and society that stand in contrast to the fundamental concepts of the western civilization. This is an attempt to explore these ideas and concepts, and in doing so, propose a better solution.

The Concept of Universal Brotherhood in Rigveda and Its Contemporary Relevance

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As known by everyone the present world is facing an unprecedented crisis on every front. People around the world are behaving in a hostile manner; some groups in the name of religious faith or some in the name of territorial border and some in the name of capturing political power and so on. As worldly pleasures grow on the shoulders of science and technology humanity loses or forgets something which is very crucial for the very existence of its race on earth. Many spiritual leaders and God men are coming forth with different solutions to address this issue. But nothing is bearing fruits. Enmity among people and nations is on the rise day by day. When we explore for a perpetual solution for this, we can put forth many from our ancient *Sanatanic* Vedic culture. As everyone knows this is the only culture, which can consider and accept every faith and styles of lives from across the globe with due respect and tolerance. Rigveda puts forth this concept of universal fraternity through its last four *mantras* as concluding remarks. In the present treatise I would like to explore the high thinking and space of tolerance within the *sanatanic* Vedic culture and to explain its secular nature through *mantras* like—

संगच्छध्वं संवदध्वं सं वो मनांसिजानताम् ।
देवा भागं यथापूर्वं सज्जानाना उपासते ॥ (Rig Veda 0:8:191/2)

Revisiting Eternity and Universality of Elements of Basic Goodness in the Context of Indian Philosophy: Sanatana Dharma

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After having lessons from the character of physical laws and theories with regard to conservation principles and dynamical invariants, we revisit the eternity and universality of certain elements of basic goodness prevailing all through the Vedic literature and philosophy. In other words, attempts in mathematical terms are made here to find answers to the questions like, “what is *sanatana* in the *Sanatana Dharma*?” Or, “why is this way of life surviving even after centuries and epochs? Several examples to this effect from psychoscience, personality theory and behavioural science, social and economic sciences will be highlighted. A brief elaboration of some of these elements, in view of the character of physical laws and theories, is given herein below.

- (i) Elements of basic goodness are the set of human virtues and qualities defining the humanism on the one hand, and forming the systematics of positive pursuits towards the world order, on the other.
- (ii) The Eternity implies the constancy (or invariance) of a quantity (dynamical variable in physics) or of its function with respect to time (t), whereas the Universality implies the constancy (or invariance) of a quantity or of its function with respect to space (q).
- (iii) In psychoscience, there is yet another variable (the so-called the meditation variable μ) with respect to which the constancy (or invariance) of facts, phrases and sequence of facts leading to an experience, etc. in addition to that with respect to time and space has been noticed. At times the role of another important factor, *i.e.*, circumstance, needs to be considered. The Vedic literature and philosophy are full of such facts, phrases and experiences.
- (iv) With regard to the application aspects, we refer to our recent works. For the personality theory and human behaviour in the context of the theory of Jung (see, A.K. Rajoria, *et al*, The Int. Journal of Indian Psychology 6(4), (2018), 196-216).

Pluralistic Perspective on Toleration in Religions: A philosophical Reflection

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There are various lineages to toleration; such as, theological, philosophical, ethical including human rights, etc. Toleration is the practice of deliberately allowing or permitting a thing of which one disapproves. One can meaningfully speak of tolerating, of allowing or permitting, only if one is in a position to disallow. It may be no more than forbearance and the permission given by the adherents of a dominant religion for other religions to exist, even though the latter are looked on with disapproval as inferior, mistaken, or harmful.

Sanātana dharma came in contact with Jewish religion, Christianity, Zoroastrianism and Islam over several millennia and more recently with the *Bahai's* faith. There have been conflicts regarding the fundamental beliefs, practices, myths and rituals, but no conflict so far as the absolute concepts of particular faiths are concerned. It is the harmony, cohesion or confluence, or what is termed as toleration which has prevailed and sustained all through the ages. Buddhistic toleration, rather compassion or *karunā*, springs from the recognition that the dispositions and spiritual needs of human

beings are too vastly diverse to be encompassed by any single teaching, and thus that these needs will naturally find expression in a wide variety of religious forms. In the *Holy Bible*, there are similar statements about the treatment of strangers. Regarding Islam, it could be admitted that Jews and Christians in substantive number got converted to Islam, but there was full religious freedom. Even the name 'the Tolerant (al-Ḥalīm)' is one of the names of Allah. Since different religions represent different visions of a good life, each realizes a limited range of human capacities and emotions and grasps only a part of the totality of human life and existence. One religion needs to understand and appreciate the other religions, and this process involves pluralism even at the cost of bit of relativism. From a pluralist perspective, no religion, political doctrine, or ideology can represent the full truth of human life. Each of them is embedded in a particular manner, represents a particular vision of a good life, and is necessarily narrow and partial. It may propose a critique of universalism of one kind or another, involve bit of relativism as already stated but that could be tolerated. It is in this context that toleration can be appreciated.

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Plant Biology Knowledge Revealed in the Vēda Saṁhitās, Brāhmaṇās, Āraṇyakās and Upaniṣads

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Apart from spiritual and metaphysical knowledge, *Vedas* are treasure of scientific information. The beginning of relationship between humans and plants can be traced back to the pre-historic times. In the *Vedic* scriptures, we find a large number of terms used for describing the plants and plant parts/organs, both external features and internal structures. Many of these botanical and agricultural associated terms that are currently in use in the modern botany are first revealed and comprehensively discussed in the *Vedic* texts. The *R̥gveda* (RV) mentions that *Vedic* Indians had knowledge about the food manufacture, the action of light on the process and storage of energy in plants. The classical plant morphology and classification based on various plant parts, their structures and growth is explained in detail in the *Atharvaveda* (AV) and in the *Yajurveda* (YV) and particularly in the *Taittirīya Saṁhitā* (TS) and the *Vājasaneyya Saṁhitā* (VS) and related *Brāhmaṇās*. Several plant biological terms (including agriculture) are detailed in the *Śrī Rudram* or *Śatarudrīyam*. Agricultural tools, seasons, crops, favorable crop for each season, number of crops possible for each season and so on is revealed in the *Yajurveda* and other *Vedic* texts. These are later described in *Purāṇas*, epics, as well as in several other Sanskrit texts. The authenticity of various botanical and agricultural terms used in various classifications and descriptions are discussed in detail in conjunction with the *Veda* Mantras. Descriptions and information related to plants present in the four *Vedas* have been compared with the modern botany and the similarity has been highlighted in the article.

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Impact of Indian Civilization on Ancient Greece

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India and Greece are two ancient civilizations that have a long history of contact. Several Greek travelers and invaders are known to have visited ancient India, such as Pythagoras (~540 BCE), Democritus (~430 BCE), Scylax of Caryanda (~500 BCE), Ctesias of Cnidus (~400 BCE), Alexander (325 BCE), Callisthenes of Olynthus (327 BCE), Selucus (304 BCE), Aristobulus, Ptolemy, and Megasthenes (~300 BCE). Additionally, India has been studied by several scholars in Greek tradition,

such as Herodotus (~425 BCE), Eratosthenes (~230 BCE), Hipparchus (~150 BCE) and Strabo (~30 BCE) among others. Contact between the civilizations must have undoubtedly resulted in trade and knowledge transmissions. An often quoted sentiment from Western scholarship is that India learnt mathematics, astronomy as well as astrology from the ancient Greeks [1-3].

In this paper, for selected topics in astronomy and mathematics, we study the basis on which such assertions are made. The contact between the civilizations can be studied using data from math, sciences and philosophies of the two civilizations. By studying comparative works of the two civilizations [4-7], for instances from math, astronomy, *jyothisa*, medicine, philosophy and music, we make a case for strong impact of Indian knowledge on ancient Greece.

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Examining Purana Stories for Parallels with Science

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Among the rich corpus of Hindu texts are ancient Puranas, covering a vast array of subjects. Typical sections in a Purana include cosmology, genealogies of Rishis and kings, history, and stories. In this paper, we examine selected stories from the Puranas to study the metaphors used by the authors, and the wisdom encoded in them. Rishis are credited with creating the stories, embedding wisdom—moral, observational, or practical—within entertaining stories. While dry facts would be forgotten soon, Purana stories that entertain have survived thousands of years to present times. Unlocking the wisdom in stories requires appreciation of the key to understand the metaphors used. Failure to seek deeper meaning results in shallow readings of the stories, whose readers then see them as meaningless “myths” with fantastical stories of supernatural events. Can the prism of today’s science be used to understand the metaphors used in some of the ancient stories? Can we explain how the Rishis had access to such scientific knowledge, in a pre-technological era? We address these topics in the paper.

We study the science in selected stories from Puranas, of Dhruva, Vrika and Rudra, Chandra’s birth, Chandra’s synodic month Chandra’s sidereal month, why Chandra loved Rohini more than his other wives, Kakudmi and his daughter Revathi, and the Krittikas [1-4]. We examine the metaphors used, and using science, study the parallels with our present-day understanding of the encoded phenomenon. The paper concludes that while evidence of highly advanced knowledge systems of ancient India is established from specialized texts such as Baudayana’s Sulba Sutras, or Vaisesika Sutra [5] or Sushruta Samhita, or Surya Siddhanta, Purana literature show a different type of pedagogy, aimed at popularizing scientific wisdom via entertaining stories.

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Vedic Literature has the Main Soul of Indian Art

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One of the ancient and rich literatures of India is the Vedic literature which possesses immense religious, artistic and aesthetical importance. Vedic literature not only outlines the numerous Hindu rituals and ceremonies which have been observed by the people from the Vedic Age but also the different philosophy which forms the basis of Hinduism. Through Vedic literature, we come to know about the art, form of art and artistic approach of the different Civilization and it is the main source of understanding ancient Indian Art. In this paper, a study has been made to know about the rich observation, visualization and expression works of Vedic art without which our knowledge about the Vedas and their philosophy and its importance in Indian art history would have been incomplete.

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World Water Challenges and Remedies by Integrating Modern Technologies with Vedic Wisdom

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Global studies show a challenging future and a chaotic view, when considering total use and water availability in third millennium. Globally, fresh water is consumed at a rate that is doubling every 20 years. UN report states to-day’s urban population of 3.2 billion will rise to nearly 5 billion by 2030. In India glaciers of the Himalayas and the Tibetan plateau accounting 70% of water flowing in the Ganges are retreating at a rate of 10 to 15 meters a year and ground water tables are also falling at a rate of 0.4 meter a year. The loss of melt water supplied to Ganges would cause water shortage for 500 million people.

The solution lies on decoding and integrating Vedic knowledge like delineation of palaeochannels of lost River Saraswati buried below sands of Thar Desert, traditional water practices with present life style and integration with modern technologies. GOI has launched a new unified ‘*Jal Shakti*’ ministry aimed at providing clean drinking water as well as fight India’s water crisis.

The Hindu Kush Himalayas (HKH) are called the water towers of Asia being the source of 10 major rivers and have the largest snow and ice deposits outside the two poles. These rivers, thus being perennial directly serve 210 million people who live in the HKH and also serve 1.3 billion people who live downstream; they have nurtured great civilizations and sustained important ecosystems in this region.

It is estimated that the Ganges River ecosystem alone supports 25, 000 or more species. Water problems although have posed many global challenges at the start of 21st century but it is solvable by bridging gap between Vedic Science and modern technologies.

Priorities and Wisdom Flow in Divinities: Ganapati and Agni

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In our Indian Tradition that comprises Veda and Purana deities Agni and Ganapati rank equal importance specially in the ritualistic performances like religious rites and the *vratas* and festival *pujas*. When *yajan* takes place we invoke at first Agni and while kindling Agni we make prayer to him. In case of *nitya devatarcana* and other such *puja* events we invoke Ganapati. Later the procedure of the *Havana vidhana* and *puja vidhana* follows. We come across substantial episodes to signify the *pradhanyata* of Ganapati. Ganapathi means, he is the *adhipathi* of entire *Gana Sumuha* could be many groups of different stratas of creation like *devagana*, *yaksha gana*. All the good work will begin with Ganapathi Puja. He is the Supreme Lord who accepts first puja and First position in all spiritual and devotional activities. *Pratyakasha* Agni is the *Devata* like Lord Ganapathi. He gives light to each and every living being without any discrimination. Without Agni, the world, cannot survive. Morning he will be in the form of Sun and night times in the form of Agni. While performing *homa* we need the grace of *Havyavahana*, Agni. Without him, the world cannot be active and vigorous. His energy can only illuminate our body and mind. He is the leader. Lord Ganapathi and Agni are the priorities as Divinities and source for uninterrupted wisdom to *trilokas*. After the Sun rise, Sun's rays will spread to entire universe and Agni gives the light to whole universe. Lord Ganapathi is the *karanakarta* for the entire universe. Even the Puranic trinity like Brahma, Vishnu and Maheshvara follow that order. They perform puja to Lord Ganapathi before starting any important work. Lord Ganapathi will show the route to knowledge and intelligence and to choose right path in our life. Agni shows the right path to make our life comfortable. Only with the blessings of Ganapathi and Agni, we can enjoy the all comforts of life.

Impact of Vedic Education System in the World

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Unlike the Modern education, Vedic education given and taught in Sanskrit language, is closely connected to Nature's laws and principles. Students are made to learn and remember several thousands of Sanskrit *mantras* and *Slokas* for the lifetime. It helps significant improvement in cognitive abilities of human brainpower to reproduce them at command at necessitated contexts. More importantly Vedic education requires strict ethical life and discipline. There is a set code of conduit and etiquette. Numerous numbers of specialization studies exist and none of those were leading to Nature's destruction.

Thousands of temples with advanced Architecture stood and stand firmly for hundreds of years. This is the living proof of greatness of the Vedic education system. Reviving Vedic education system is the best possible solution to resolve all the environmental issues across the globe. It helps for accuracy and wisdom filled knowledge. Also typical critical health issues that bother from time to time have been considered. Cure and healing ways and means are suggested too. The education is imparted from Guru to *Antevasi* and *antevasi* to another and therefore it is big flow of rich oral tradition. Those who underwent Vedic education were highly regarded with reverence because all believed that in them gods live. Three caste people were allowed for Vedic education.

This paper dwells on the mode syllabus and the permanence of knowledge in the students scholars according to the grades thus as *dvija*, *vipra*, *srotriya* and *brahmanishtha*. Details are worked out in the paper under presentation.

Impact of Vedic Scientific Wisdom on the World Today

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Apart from their spiritual value, the Vedas provide mankind h values for everyday life. The four Vedas contain wisdom on many aspects like arts, crafts, science, engineering and medicines. The science of *Vastu Sastra* which concerns with the layout and the direction of building architecture and is hot current topic the world over, traceable to at least the year 3000 BC in the Vedas. *Charak samhita* clearly stipulated rules for medicine and is part of Ayurveda. Even surgical procedures and implements are dealt in detail in the classic of *Sushuruta Samhita*. In Vedic mathematics a decimal system of tens, hundreds and thousands etc. The introduction of zero is one of the most important contribution and development in mathematical science. *Dhanurveda* explains in great details in organization of armed forces, i.e military of the times. The word sugar has its origin in Sanskrit and derived from the term *Sarkara* and the technology for the same has been perfected in the times yore. In oxford dictionary also defines the word camphor is derived from the Sanskrit word *kaipuram*. Metallurgy, the science of extraction of metals, is also found in its advanced state. Vedas could form the very potential basics for the modern science as research into the Vedic concepts gain momentum by use of advanced scientific instruments.

Be a Kunti, Not a Gandhari

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Being a parent is definitely not the easiest thing in the world. But it is one aspect of life which makes you go through all the *Nava-rasas* of—

- *Śṛṅgārah* (शृंगारः) : Romance, Love, attractiveness
- *Hāsyam* (हास्यं) : Laughter, mirth, comedy
- *Raudram* (रौद्रं) : Fury
- *Kāruṇyam* (कारुण्यं) : Compassion, mercy
- *Bībhatsam* (बीभत्सं) : Disgust, aversion
- *Bhayānakam* (भयानकं) : Horror, terror
- *Veeram* (वीरं) : Heroism
- *Adbhutam* (अद्भुतं) : Wonder, amazement
- *Śāntatam* : Peace or tranquillity

Please do note that without the first Rasa *Shringar*, conceiving a child itself is then just a mechanical activity, without any flavour of life. Just the above would make one understand how difficult it is to raise a child, and that too to raise one's child to become an ideal person with a strong moral character. I guess it is even more difficult in today's time when there are much more temptations around and friends and peer groups become more important in the life of a child and a young adult, much more than one's family and relatives. This is where the Mahabharata helps us in understanding how to raise a child.

The Mahabharata revolves mainly around two sets of children—the Kauravas and the Pandavas and how they were raised, the life choices they make and how Dharma triumphs in the end. The tale is relevant just as much in today's day and time to understand how to prepare children into strong personalities who can go through life with the strength of Dharma on their side.

Relevance of Vedic Wisdom to Youth Seeking Corporate Career

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A model of education, known as *Gurukul*, was practiced in ancient India for centuries. In this model of education, the pupils systematically studied, right from an young age, not only professional subjects like Archery or Administration or Ayurveda, etc. but also the principals involved in developing an excellent personality. This is a personality, which the society appreciates. Here one can notice that developing such an excellent personality, based on principles, may require many years of contemplation and practice and thus such education was imparted from an early age. For various reasons, this model of education has been discontinued in India.

In this paper, the author, with many years of corporate career, systematically, through publicly well cited sources, brings out (i) very good attributes of employees sought after in corporate career, (ii) the Vedic Wisdom as enunciated in Upaniṣads and Shrimad Bhagavad Gita (with references to the relevant '*mantras* or *shlokas*'), (iii) how young employees can study and practice the principles enunciated in Vedic Wisdom and (iv) the relevance of these principles in developing the good attributes of corporate career. These four aspects will be explained through commonly found examples. In recent decades, Indians all over the world have created a few success stories, which are well cited by world's industrial, economic and political leaders. However, these numbers are required to be much larger than what these have been. Currently, much of India's population is young. This youth can and should aspire to make it big for the society. In such a context, this paper is very relevant. This paper will elaborate this abstract with details of concepts, definitions, methods and illustrations with examples.

Performance of Vedic Sacraments and their Relevance Today

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In the Vedas, performance of the various *samskaras* is observed. The term *saṁskāra* is derived from the root *kṛ* (to do) with the prefix *saA* and suffix *ghañ*. The term *saṁskāra* is used in different senses. In the *R̥gveda*, the word *saṁskāra* is used in the sense of 'purified'. Manu holds that the performance of Vedic rites purify the performer's life both in this birth and next. The *Īśopaniṣad* states that after duly celebrating the rites and ceremonies, the people believe that they escaped the physical bondage and cross the ocean of death. The *Manusmṛti* mentions thirteen *saṁskāras* from conception to death. But as proper *saṁskāras*, sixteen *Saṁskāras* are mentioned in various *Smṛti* works.

These sixteen *Saṁskaras* are—*Garbhādhāna*, *Puṁśavana*, *Sīmantonayana*, *Jātakarman*, *Nāmakaraṇa*, *Niṣkramana*, *Annaprāsana*, *Cuḍākaraṇa*, *Karnavedha*, *Vidyārambha*, *Upanayana*, *Vedārambha*, *Keśānta*, *Samavartana*, *Vivāha* and *Antyeṣṭi*. These *saṁskāras* are performed at the various important occasions in the life of a man. From the study of the Vedas it is seen that the sacraments performed in the Vedic period had some scientific reasons also. In each sacrament purification is granted with utmost care. In the sacrament like *Garbhādhāna* necessity of nutrition for the pregnant lady and for the new born is emphasized.

Likewise, other sacraments which were observed in Vedic society were also beneficial for the maintenance of good health. In the present paper we will discuss about the relevance of performing those sacraments in the present day society.

Universal spirit, Values and Morals taught by the Vedas

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1. Vedic Religion and Vedic Sanskrit spread throughout India. It was accepted by people of different regions but not forced on them, unlike in America where the red Indians were massacred. Here the tribes mingled together and developed a composite culture taking the best of all traditions. For example, the Vedic God Rudra was identified with Shiva and his linga form was also accepted.
2. What made the Vedas acceptable to all the people of India in spite of geographical, sociological and linguistic barriers? It is because of their Universal appeal. Examples—
3. Science of Human Development. Science of Human psychology and human understanding. Universal brotherhood.
4. Universal spirit—आ नो भद्राः क्रतवो यन्तु विश्वतः Let noble thoughts come to us from all directions
5. Human approach—पुमान्पुमांसं परिपातु विश्वतः (ऋ. 6.75.14)/ *pumān pumāṃsaṃ paripātu viśvataḥ* | (ऋ. 6.75.14). May the man protect the other on every side (ऋ. 6.75.14).
6. Speech, sweet—घृतात्स्वादीयो मधुनश्च वोचता (ऋ. 8.24.20) *ghṛtāt svādīyo madhunaśca vocata* | (ऋ. 8.24.20). Speak (agreeable words) sweeter than ghee and honey.
7. सं वां मनांसि संव्रता समुचित्तान्याकरम् (यजु. 12.58) Let be the similar the minds, actions, and hearts of the couple.
8. मधुमतीं वाचं वदतु शान्तिवाम् (अथर्व. 3.30.2) Speak sweet and peaceful words.
9. तत्र को मोहः कः शोकः एकत्वमनुपश्यतः। (यजु. 40.7). There are no attachment and calamities for who sees unity.
11. संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् (ऋ. 10.191.2). You should walk together, talk together, and think alike.
12. माता भूमिः पुत्रोऽहं पृथिव्याः। (अथर्व. 12.1.12) Earth is my mother and I am son of her. One who knows the self overcomes grief. What can be more Universal than these prayers? Hence, the Vedas are Universal. They belong to the whole world

Formation and Essential Unity of Bhāratīya Bhāṣā

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Formation of Bhāratīya Bhāṣā of 7th millennium BCE is posited because the earliest carbon-14 date at Bhirrana on the Vedic River Sarasvati river basin is 7th millennium BCE. The challenge is to outline the forms of speech of the people of the civilization. It is also posited that the underlying language of Indus Script hypertexts/hieroglyphs is a Proto-spoken form of Marath, constituting a dialect of the Proto-Indo-Aryan language discussed by T. Burrow (See embedded article). This positing is based on the evidence of metalwork objects discovered in Daimabad on the banks of River Pravara (tributary of River Narmada) in Maharashtra. These bronze models of objects which are Indus Script hypertexts/hieroglyphs point to the continuity of metal work processes and related wealth-accounting

ledgers as a continuum of the Indus Script tradition. The work of Jules Bloch detailing the processes of formation of Marathi language reinforce the validity of this framing of this hypothesis of a Proto-Marathi spoken form of dialect which was the lingua franca of Sarasvati Civilization. This lingua franca is referred to in cuneiform texts as Meluhha language. The language called Meluhha required an Akkadian translator as evidenced by the Shu-ilishu cylinder seal. The framework of linguistic analysis provided by Jules Bloch of Marathi language applies *mutatis mutandis* to all 24+ Bhāratiya Bhāṣā. Just as Enlightenment with Latin parentage maintain their Latinate aspect entirely, all Bhāratiya Bhāṣā have adopted and retained their semantic structures of metalwork wealth and other wealth-creating life-activities which are documented in Vedic and Samskr̥tam vocabulary. This attempts to revisits the key findings of Jules Bloch in the context of the decipherment of language of Sarasvati Civilization people based on the decipherment of over 8000 Indus Script inscriptions. The paper posits that the essential cultural framework for national integration is seen in the formation of all 24+ Bhāratiya Bhāṣā. All the 24+ languages spoken in Bhāratam today (including the families of Indo-Aryan, Dravidian and Austro-Asiatic languages) are semantic clusters of cultural evolution of the Hindu civilization from the days of R̥gveda and the 2000+ archaeological sites of Sarasvati Civilization evidenced on the banks of Vedic River Sarasvati which was a navigable waterway from the Himalayas to the Persian Gulf evidenced in the following basic resources.

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The Creation of the Universe and the Origin of Life in Vedic Hymns— A Scientific Analysis

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The formation of Universe has been a very slow and long process. The Vedic *Yajna* is a symbolic representation of Actions and Interactions going on in the Nature in a cyclic manner (Rg. Ved:1-164-1 to 50); (Rg.Ved: 10-90-1 to 16). Accordingly, the Whole creation is *Srishti-Yajna* (Rg. Ved:1-1-1 to 9) which is performed several times daily. The Seers(Rshis) are Dhaata who invoke Surya, Indra, Mitra, Varun, Agni, Yama, Aakash, Earth, Moon, Asteroids, Nebula, Galaxies and all the Planets. The Purusha has been depicted as vast ocean of ‘fundamental energy’ with innumerable head, eyes and feet who pervades the Earth and the Cosmos indicating that the Purusha is omnipotent, omnipresent, immortal and it remains constant in all states and imperishable. The Universe is a vast ocean of fundamental energy and the visible world is only 1/4th part of it and the rest 3/4th part is in the Heaven above the visible world called as Cosmos or Black Hole (Rg.Ved: 10-90-1 to 16).

The Sun is the Eye and Soul of the Creation (Rg.Ved:1-115-1 to 6). It means that whatever is going on in the Creation is due to the Sun. The Vedic Seers say that the creative power of the Sun is in Gayatri (A.V.8-10-5); (A.V.8-9-15). Gayatri drives the Sun and the other Planets like the Wheels of Chariot (A.V.8-9-14); (A.V.10-89-2). It means Gayatri is a force which forms Fundamental particles like Electron, Proton, Neutron which constitute the Matter. It is the Matter which due to Energy gives rise to the living organism and non-living Matter. The Life Energy is described as beautiful, without Ageing, and Immortal (A.V.10-8-26). In the Creation of Universe and Origin of Life, the Nature (*Aditi*) plays a very important role. Rishi Gautam Rahugan has described Aditi as Heaven, Mid-Air, as Mother, Father and Son. Aditi or ‘Prakriti’ is all Gods. Aditi is all that has been born and shall be born in future also (Rg. Ved: 1-89-10); (Rg. Ved: 1-191-6). The sages preach us to create a Cordial Environment in the Universe where the living and non-living can live peacefully together. This Cordial Environment is called as ecosystem or Environmental Science.

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Veda's Message for Covid like Situation

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My research on Covid-19 that is haunting the whole world today, reveals that it is due to the presence of dense Humidity in the atmosphere that we inhale, that is the Causa Proxima of the pandemic. The Vedic prayer here confirms that this *truth* was known to our Vedic scholars.

See what Vedas speak of Covid!

- *oum| shanno mitraH shaM varuNaH | shanno bhavatvaryaamaal shanna indro bRuhaspatiH| shanno viShNururukramaH| namo brahmaNe| namaste vaayol| tvameva pratyakShaM brahmaasil| tvaameva pratyakShaM brahma vadiShyaamil| RutaM vadiShyaamil| satyaM vadiShyaamil| tanmaamavatu| tadvaktaaramavatu| avatu maaM avatu vaktaaram|*
oum| shantiH| shantiH| shantiH||

The Vedic Dictum!

- May the Sun (the God of Heat) be beneficent to us. May Varuna (the God of water) be beneficent to us. May Aryama, the God of investing us with Life be beneficent to us. May Indra (the God of our body) and Brihaspathi, the God of our Understanding, be beneficent to us. May ViShNu the God of this eternal cycle of universe be beneficent to us. (These are the Gods who control the elements of Nature!)
- Salutations to you, Oh Brahman! (The Life in us) | Salutations to You, Oh Vayu! (the God of Wind)| You are the visible God | I proclaim that you are the visible God; that you are the visible life |May That (the realization that You are the True Brahman and the Vital life) protect me | May That (the realization that You are the True Brahman and the Vital life) protect everyone who realizes this Truth and speaks of this Truth (may this knowledge dawn on everyone)|
- Oum! That will be the Peace! That will be the Tranquility! That will be the Eternity!
- Oum! That is the Truth!

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Vedic Discipline for Character and Conduct in Contemporary Times

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Human beings need the discipline to modulate and improve their conduct and character so that they lead the dharmic life prescribed by our Vedas. This is true for all living beings that include several categories or classes. This is true even for gods too. Gods are delegated powers for the divine administration of the land and people on all the *chathurdasa Lokas* (14 worlds). Veda mantras bestow the chanter with good conduct and behavior. Upon gathering this Vedic power, gods like Siva, Vishnu, Agni and goddesses like Lakshmi, Sarasvathi and Isvari get their vigor, power and fame as: Maha Siva, Maha Vishnu, Maha Agni and Maha Lakshmi, Maha Sarasvathi and Maha Isvari and so on. Humans when attain this higher state, they are respected as Maha Athmas. The secret for attaining elevated state and distinction is through wisdom obtained by Vedic knowledge.

Thus, the source for getting the wisdom is through Veda, which is *Rushi proktha* and *Rushi pracodita*. In this paper, salient features and norms that help in building a good conduct and behavior are discussed. The Vedas and Veda *Sukthas* when chanted benefit all the Gods, all living beings and

eternal beings also. I like to choose Purusha Sukta, Agni Suktha, Anu Bhadra Sukta and Aghamarshana Suktha to get the instructions for better conduct and inspiration to live better with noble principles. 'Anu Bhadra Suktham' is from Rigveda (1.89.) This *suktam* exhorts many useful thoughts. It reads further 'Let noble thoughts come to me from all directions.' Gods are above negative feelings especially when they are extolled. Gods have two noble features in their character: (1) Help others and (2) Enhance their worshippers with the powers they have. That is technically known as *Paropakaram and Athma Uddharana*. Gods have royal virtues and they want to help all devotees. They like worship and prayers. We invoke the Gods to our yard by singing the Vedic mantras. We pray here with the mantras the divinities like Eeshana, Pooshan, Agni Deva, Mitra, Aditi, Daksha, Aryaman, Varuna, Soma, Ashwini and Sarasvati to give mundane happiness, spiritual knowledge and Liberation. We request the Vayu to blow herbal and gentle air for good health driving away foul air. We pray Surya to protect our intake and outgoing breath also. Finally, we pray all the Gods to bestow us all with contentment and happiness without any suffering. Vishnu is regarded as the final god to whom all our appeals are directed.

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Concept of Human Body in Taittirīya Saṁhitā: An Analysis

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The word 'Veda' as a denotes the source of knowledge. Vedic knowledge is based on derivational aspects. Derivational knowledge means the fountain head and endless archive of all knowledge. Vedic knowledge needed by mankind is related to not only to the Spiritual matters but also to those usually described as purely secular, temporal or worldly and also to the means required by the humanity as such for the achievement of all worldly matters. Vedic knowledge mentions a symbolic view. Yajurveda has two major recensions Kṛiṣṇa and Śukla. Kṛiṣṇa Yajurveda Taittirīya Saṁhitā is based on ritual offerings. Ritual offerings are representing a relevance of Vedas to the modern time of the symbolic aspects. Modern thoughts are based on human activities.

Taittirīya Saṁhitā's commentators Bhammabhāskara and Sāyaṇa both explained the mantras' ways of ritual regulations in this purpose. *Krishna Yajurveda Saṁhitā's* English translator A.B. Keith explained all the mantras in modern aspect. R.L. Kashyap explained *Taittirīya Saṁhitā's Mantras* in the spiritual point of view. But Taittirīya Saṁhitā's mantras are basically for ritual regulations and thoughts. This subject related mantras of T.S. belong to symbolic path and human body or Sanskrit word 'Śarīra' related mantras as a symbolic aspect on Taittirīya Saṁhitā.

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Was there Cognition before the Big Bang?

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The author places the debate to a more basic premise. The author first goes for a primary question "What was there before creation?" The many theologies have understood and explained this. This is briefly jotted as a reference for future discussion. The scientist's approach to answer this question is to be understood by knowing about "Theories of creation." Systematically concepts in Biology & Psychiatry as Consciousness, Awareness, Cognition are discussed to understand what is needed for these functions to be executed. And that which is needed is needed by whom? So with the background of facts from Science, Theology, Biology and Psychology we try to fathom what existed before creation? The second part "Did that which existed before creation require any faculties the way

we do?" The answers are limited if we only look to some disciplines mentioned at a time. In the light of the concepts of all disciplines we are equipped to integrate and conceptualize the answer. We get to understand what is required for understanding anything.

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The Parable of Gaargya and Ajaatasatru from the Brihadaranyaka Upaniṣad

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The threefold body (*Sarira*), as deciphered in the Vedic teachings, that we all are composed of, is aware to all of us...viz...The Gross, Subtle and the Causal Body. Often there is a slip, when we come to understand the subtleties with respect to 'who is the doer and enjoyer?' In this *akhyaayika* (story) from Brihadaranyaka Upanishad (II.i.1 to II.i.20 mantras), an inquisitive inquirer can, step by step, methodically derive the answer. The vision, the arguments and counters presented by the Seers are mind blowing. The teaching is so perfect, it unfolds the truth even to the naive student. In the clarity of diction, in the style of narration, in bringing the subtleties to awareness, peerless are our Seers. Homage to them! Here, an attempt will be made to bring this parable live in to the minds of all of us. An erudite orator in *Gaargya* approaches an enlightened soul in the king Ajaata Satru and offers to teach him *Brahma Jnana* (the Inimitable Awareness Absolute). *Gaargya* presents various absolute powers (*Devatas*) in the universe as the Awareness Absolute. The king listens his presentation and cognizes the limitations in Gaargya's arguments. Then, the king teaches Gaargya, the Unconditioned Awareness (*Para Brahma tattva*) by a simple physical process of waking up a friend who is fast asleep. Adi Sankaracharya is at his best in presenting the discussion in his *Bhashya*. The true experience is beheld, and the *Para Brahma* cognized. A Critical Appraisal of the Supreme Consciousness (*the Paramaatma*), the Universal Consciousness (*the Hiranya Garbha Prajapati/Virat*) and the Individual Consciousness (*Jivaatma*) besieges one in awe and deluge.

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Impact of Vedic Wisdom on Modern Mind

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Vedas have survived for aeons and have provided guidelines to care for nature and enriched the thinking mind through its subtle impact more as a code of conduct than a recorded chronicle scripture of ancient human memory. This distilled gamut of knowledge is no longer incomprehensible today and available in digital form. What is needed is a desire to know. Uninitiated modern mind may not be conversant with the Vedic nomenclature, therefore, attempt has been made here to acquaint the readers with a few key words like *Aayudha*, *tat twam asi*, Dharma etc. and to make the readers realize how much significant is the impact of the Vedas in existence and way of living and to make him inquisitive. Nevertheless, even free thinkers from the West over the centuries have reminded mankind about the value of Veda and Vedantic thoughts and gravitate towards them.

There are questions that have ceased to be merely academic. They are the questions affecting man's very survival. Modern man is continuously involved in movement, but in this kind of advancement, direction is missing all the time. Today's human condition is such that we have tremendous energy of movement, but we are lacking in direction; and it is here that we need a new science, a new technique, of direction-finding. What India developed, ages ago, in her Upaniṣads and the *Gitā* as *Adhyāma-vidyā*, was indeed in response to this need for a science of human possibilities and to discover them within and invent techniques to transcend oneself.

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Hṛdaya

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A careful review of the extant literature available in our Vedic Tradition, both Indian and Western, we find हृदय, as one of the most ambiguous words. It has different connotation to different people. To a seer it is One, to a bhakt-marg his or her desired deity (*Aradhya*), a physician it is a part of the body, for a poet or a lover, it is the lover and so on. It has been at the center stage right from the very beginning, but more of less unfathomable not only to the common people, but to the Vedic seers (*drasta*) as well. We take up Rigveda 10.129.04, from the Nāsadiya Sūkta, one of the most famous hymns on cosmogony, misleadingly called the creation hymn under biblical interpretation. Verses in the hymn are arranged in such a way that the verses 1, 6 and 7 put forward unanswered questions on cosmogony, the verses 2 to 5, placed in the middle of the hymn, provoke the wisdom by leading into the, *Hridaya* with a view that the seeker will find the answer on his or her own. Surprisingly, a careful review of scholarship and interpretation of this hymn during the last two centuries at least, reveals that the मनस-हृदय-अन्तः क्रिया is still a mystery. In order to deepen our अंतर्दृष्टि, a careful study of *Mana*, *Hidaya*-अन्तः क्रिया as in Vedic tradition is indispensable as it will have wider implication from modern physics, cosmogony, psychophysics, medicine to contemporary consciousness studies.

It is this aspect to which this paper tries to lay a few bricks to the bare foundations of the Vedic Cosmogony, being part of an in progress major work, वैदिक अग्नि.

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Insights from Vedic and Sanskrit Wisdom for the Preservation of Human Life

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Sanskrit is not only a shining tradition of Indian culture and inheritance, knowledge and science, philosophy and art but is the mother and root of most of the modern Indian languages. It has evolved from the earlier language of Vedas. Importance of ancient Sanskrit literature is also realized due to its texts related with modern sciences. The Vedas are the most reliable source of knowledge about what life is and how one should live one's life. They guide the actions of a person from the moment of birth to the moment of death and thereafter to ensure his or her salvation.

The seers of the Vedic hymns were very optimistic about human life. A man should aspire to live a life of one hundred years only being active; otherwise he will not be able to enjoy the fruits of life. Along with worldly requirements, intelligence is also desired for a happy life. According to the Vedic view, the human body is a vehicle to be used for attaining an end. As says the Upaniṣad, 'you should realize your body as chariot and the soul as its master'. Hence, for real preservation and happiness of human life, a combination of physical and spiritual life is to be considered, according to the ancient scriptures.

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Vedic Perspective on Business Management

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The *ādhibhautika* aspect of the Vedas guides us towards a holistic material growth. Although being highly spiritual in their spirit the Vedas do not overlook the material aspect that is required for the survival and progress in the common world. Every individual, therefore, has been given two choices of: *śreya mārga* and *preya mārga*. In today's world, a wise would be the one who is able to establish a balance between both of these paths. Today's world of globalization seems way more complex than its Vedic counterpart in terms of economics, potentially paving way for contemporary analysis of the ancient practices. If we look closely we can find a number of references which show the subtle business management insight of the Vedic Rishis. For instance, the Chamakam Anuvāk of the Taittirīya Samhitā (4.5.1-11) talks about two types of wealth- prevalent wealth (*Vittam*) and potential wealth (*Vedyam*). "*Vittam ca me vedyam ca me*".

Vedas have demonstrated an extremely vital imperative: governance, politics, economics and progress have to be linked to the welfare of the people. This paper tries to find out the essential lessons that the Vedic wisdom can teach us in order to help us thrive today. This will be done around the central theme of business management. The paper would attempt to study the Vedic aspect of the different stakeholders of business *i.e.*, employees, customers, shareholders, society and government etc. In the new millennium, it is essential for the business leaders to devise and adopt a unified theory focused to attain excellence in each of these areas. Business practices need to be aligned with the growing needs and expectations of stakeholders.

The paper attempts to verify that the integration of the Vedic studies is necessary to bring that excellence in the field of business management. Only then the karma-yoga of the Bhagvadgīta, '*Yogaḥ karmasu kauśalam*' would truly succeed.

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An Exposition of Yoga in Non-dualistic Shaiva System: with Special Reference to the Shiva-sutra

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A tradition of Yoga is a great gift of India to the entire world. In general, the concept of yoga is emerged from the tradition of Indian philosophy. Whether it is orthodox, heterodox, Tantric school, bhakti school or some other form of school of Indian philosophy, yoga is essential part of all the schools. There are diversified forms and types of yoga developed in these schools. In the non-dualistic Shaiva school of Tantric tradition, yoga is "Yoga of Supreme Identity". Liberation in this system is none other than a recognition of one's true nature which means the original-innate-pure I-consciousness. To attain the liberation, one has to pass through spiritual discipline which is called yoga or upaya.

There are four stages of yoga in this school which are as follows: *Anupaya*, *Shambhavopaya*, *Shaktopaya*, *Anavopaya* in the order of ascending to descending. Basically, these are the stages of the state of an aspirant who wish to attain liberation. The Agama texts of Non-dualistic school deliberates the all three form of yoga extensively except the fourth and highest *Anupaya*. The texts do not discuss the highest stage *i.e.*, *Anupaya* which refers to a stage in which Self-realization is achieved without any specific yoga. In the paper, three forms of yoga will be discussing at length.

For this, Shivasutra Agama *grantha* of Non-Dualistic Shaiva school will be taken mainly to understand and analysis the principle.

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Reflections of Life Energies in 65 Surya's Mantras of Rigveda

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In the Vedic literature there are many references to Sun God seeking his grace to provide health, vigour and knowledge. These prayers to Sun God are prescribed to those who want to improve their health, longevity and lead a vigorous and bright life. The recommendations for better Life and health health Energies for bipeds and quadruped include Gayatri japa, Surya Namaskarams, Aditya Hridayam and Aruna Prashna, *Souram* and many other *suktas* from Vedas. *Souram* is a significant sukta, a collection of 65 mantras carefully selected from various parts of Rgveda, all of which either extol and describe. In this article various aspects and powers of Sun God are recapitulated as recorded and practiced by the followers of vedic way of life. The special place of *Souram* and its structure is discussed.

In these powerful Mantras, Lord Surya Bhagavan is variedly described as a powerful God who is the most impartial spectator of this world and who dutifully provides us day & night and the seasons. Additionally, he showers life energies like longevity, health, pleasures, knowledge, riches and so on to all on earth. As an example, in one of the Mantras, He is worshipped as the Lord who provides happiness to men and cattle, and we pray for good food and drinks and strength; as well as all pleasures in a dharmic way & dispel all sins-[10-37-11]. There are several Mantras recommended for the cure of Heart and eye problems, cough, breathing problems, fever and for general health in *Souram*. Few cross references on the worship of Sun God between Aruna Prashna and other works are also made to highlight and confirm the possible benefits, when practiced following all prescriptions. Suggestions on how we should attempt to scientifically understand and establish the benefits, in this modern age, are also discussed.

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European Origin of Vedic Deities?

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The study of Hinduism is impeded by a disputed chronology and history that has been imposed on India. Adoption of various frameworks such as the colonial, Biblical, Eurocentric, Liberal and Marxist, has led to each of these agencies describing India's imagined past, duly filtered and embellished by the constraints imposed by those frameworks. The linguistic framework postulates an invasion or migration of Central Asians to India around 1500 BCE, who replaced the existing civilization, and brought Sanskrit and Vedic religion to India. Much of the evidence offered to support such a theory has been debunked by present day scholars. Such narratives continue to be imposed on the chronology and history. Colonial era translation of the Vedas and several Sanskrit works to English led to questionable conjectures about supposedly Vedic deities with European descriptions. The commonality of stories among the Scandinavians, Celts, Slavs and Greeks when compared with Vedic India added to such questionable conjectures.

Vedic Samskrutam is not necessarily a left to right linearly understood language, but provides rich, multi-dimensional information. Based on the arrangement of the subject, object, verbs, adjectives and other figures of speech, several meanings and interpretations can be derived. Mere translation of Vedic verses is insufficient and even considered by purists as *dosha*, an inappropriate deed. Scholarly discussions with various interpretations are encouraged within *gurukula* system. The interpreter should have thorough knowledge on 6 *vedangas* namely *Shiksha*, *Chandas*, *Vyakarana*, *Nirukta*, *Kalpa* and *Jyotisha*. Apart from these *vedangas*, one should have thorough knowledge on law, culture,

history, geographical information such as atmosphere, and seasons of the land. Interpretations without such profound knowledge would lead to inappropriate, often dangerous misinterpretations. In this paper, we examine European origin conjectures, and highlight the role of questionable English translations of the Vedas leading to incorrect interpretations.

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Vedic Wisdom and the modern World: An Inquisitive Glance into the Rgveda

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The Vedic civilization acts as the central core of Indian culture. Moral and social values have been imparted by the Vedic wisdom. The Vedas recognize most of the values of life. In them, truth has been described as the essence of divinity. Vedic literature was designed and classified in such a manner so as to serve the different aims of life of human beings (*purusarthas*), with different desires and capacities (*arthitva* and *samarthya*), according to fitness (*adhikara*), at different stages of their life (*asramas*). This literature is the source and instrument of the man's moral redemption. Desires are multiplied when we become devoid of a sense of spiritual values. A close study of the Vedas, particularly the *Rgveda*, can help us adequately to understand various theories and laws of nature and the world around us. In the Vedas the existence of evil was believed to be a hindrance that had to be bravely resisted and overcome both within and without us.

Every man has his own demon 'Vrtra' to fight and he can fight him successfully only if he is valiant enough. In the *Rgveda*, the sinless Devas are described as followers of *Rta*, the Moral Order, and truth while sinners are spoken of as without *Rta* and truth (RV 6.50.2). The Taittiriya Brahmana (1.2.1) says that it is possible to live a hundred years and to remain clean of the grease of worldly activities. The secret of a clean but useful life is detachment. It is therefore necessary at all times to guard our minds against sinful thoughts and crimes which make this world an unhappy place to live in. In this paper a humble attempt has been made to express that the Indian way of life provides the natural and real way of life. The one and only way to improve mankind is to show the way by one's own example. This was seen clearly by the seers of our land. Man cannot escape from work hoping thereby to get away from worldly attachment. But it is always better so to work as gradually to free one's own self and not so as to get further entangled. In place of unnatural masks we must put on the tender expressions which carry the mark of the Creator's hand.

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Ancient Vedic Wisdom for Peace, Sustainability & Humanity in 21st Century

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At present we are living in a *Kali Yuga* i.e., Age of darkness & also age of globalization i.e., age of greed & corruption. Globalization is having a major impact not only on the business world but also on the whole humanity. The world is now facing a multi-dimensional human crisis due to decreasing human values in 21st century, which is affecting all aspects of a human life such as social, political, economical, technological, cultural, and spiritual.

Humanity is facing a terrible challenge of its own existence. In this period of great global political and economic instability, rising inequality and social unrest, the role of Ancient Vedic Wisdom

plays an important role for achieving sustainable peace & & Humanity Transformation in 21st century. There is greater Need of Ancient Vedic Wisdom for achieving Peace, social Harmony and Personal Transformation through Vedic Knowledge in 21st century. The purpose of this paper is to highlight the impact of Vedic Wisdom in the present time of global human crisis and its impact on society and humanity in 21st century.

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Hydrotherapy Practices in Ancient India

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Water is considered to be the medium of creation and maintenance of life. Hydrotherapy is the application of water in various forms, temperature on the body either internally or externally for the treatment of the diseases and maintenance of health. It has been observed that many of the practices are considered as a part of daily routine before it was developed into a separate treatment modality. The practices like washing hands, gargling (throat irrigation), Bathing, water drinking etc. are considered to be the protective measures. All these practices are proved to be immune boosters especially in pandemic like Corona infection. These practices were given utmost importance in Indian traditional texts of Vedas and Ayurveda. The practice of hydrotherapy was a part of the all performances or rituals like *Yajnas* and *Yagas*. According to these texts a day for Hindu will start with AAP (water) and end with same.

The simple procedures are advocated compulsorily in both health and disease condition. In this study we aim to elaborate the ancient Indian techniques for improving the body immunity through hydrotherapy as mentioned in traditional texts. The traditional references for hydrotherapy technique like bath, affusion, immersion, packs, irrigations, compresses, poultices... etc., in Indian tradition are searched and compiled. The key changes which can happen in the body due to these practices, which confirms the healthy condition is studied and proper methodology for these procedures as per the Indian texts with upgrading methods were listed.

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How Physical Laws are Insufficient to unfold the Mystery of Life?

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Over the last many decades of scientific progress, modern science achieved a deeper understanding in the field of non-living worlds such as medicine, technology, computer science, engineering and various other faculties of science. However, mechanistic approach to understanding life is still a mystery. Erwin Schrodinger (1944), a Nobel prize winner physicist also wrote a monograph, *What is Life?* This monograph was based on the series of some lectures focused on one important question, “how can the events in space and time which take place within the spatial boundary of a living organism be accounted for by physics and chemistry? Schrodinger felt that to understand life, physical laws are not enough, we need some extraordinary laws to prevail. Pauling (1987) was thoughtful about the real question of the nature of life which Schrodinger failed to recognize, “how biological specificity

is achieved *i.e.*, how the amino acids residues are ordered into the well-defined sequence characteristic of the specific organism.” He also stated that “what is the process that leads to the production of these well-defined polypeptide chains with their low entropy?” Later, Schrodinger considers and wrote in his monograph that the (i) The body functions as a pure mechanism according to the laws of nature, (ii) and we are directing its motions, knowing fully the consequences of our actions and taking responsibility for them. From these statements he concluded that I am the person, if any, who controls the motion of atoms. In this paper the author tried to humbly explain that some thoughtful scientists were also there who seriously desired to attempt to know the mystery of life but failed to comprehend properly. Unlike those who aggressively tried to prepare the molecules of life in the laboratory (abiogenesis) and those who tried to establish the illusionary theory full of misconceptions to mislead the human race (Darwin’s theory). To find out the answer of this mystery we have to turn our focus towards the systematic study of Vedic scriptures in the scientific languages to comprehend the mystery of life an integrative framework of modern science and Bhagavad-Vedantic paradigm is needed.

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Impact of Vedic Wisdom on the World of Music

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The impact of Vedic wisdom reigns on every subject, on human and all living beings on Earth. Especial subject is Music which is *Nadamaya*, a fine sound-based subject. Mantras of Vedas are recited and that recitation needs the support of soother sounds too. Vedas contain knowledge. The Almighty, the supreme, passes on the knowledge to the Earth by means of Vedas. So we say Vedas are *apaurusheya*. *Nada* is embodiment of *Paramatma* himself. So, *Nada* and *Veda* are interlinked entities to mankind. Further they improve the wisdom with lucid terms available in the various significant compositions. That is why scriptures, which are hard for understanding generally, can easily be followed and enjoyed for improved behavior with that *Nada* based, it is said thus:

Sangitamapi sahyam sarasvatyah stanadvayam!

Ekam apata madhuram anyad.aalocanamrutam!!

It takes time to understand tough Vedic texts but in the world of the *nada yuta sangita*, it is easy. It is so because all that wisdom statements and instructions are expressed very easily quickly appealing to our ears. As a result that gets into our minds very quickly with satisfaction. That is the way how magic of the Music goes quite delight filled. Apart from all these, Music is useful for health, producing healing agent. Its therapeutic value is seen more in Music with the combination of permutation and combination of subtle notes (tones) of melodies. So, it can also be *manya* time a nature (time) creating element for any other fine Art as drama, dance, business cinemas worshipping purposes, meditation purposes etc., finally for the self realization purpose tending all into *nado pasana*. The points enunciated above would be elaborated and discussed in the full paper.

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Contribution of the Atharvaveda’s Wisdom in Medical Science

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The great Vedas are blessing for all human beings. Knowledge or wisdom is the synonym of the *Veda*. All kinds of knowledge related to human wellbeing’s are found in the Vedas. The level of consciousness and wisdom of the seers are helpful for the universe. The wisdom of the *Atharvaveda* is important in the light of medical sciences. Today science has developed a lot in every field. The *Veda* is the ancient source of almost all kind of knowledge. We thought the Vedas only focused on

religion and philosophy but the *Atharvaveda* is the first source of medical science. The several diseases like fevers, skin related problem, gynecology, hair disease, toxicology etc. are mentioned in the *Atharvaveda* and Seers of the *Atharvaveda* shows the paths to cure these diseases. So, Seers of the *Atharvaveda* are not only known for philosophical thought but also they are well rich in medical sciences. That's why the *Atharvaveda* is called the mother of Medical Science.

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Studies on Human consciousness: Decoding Ishaavaasya Upanishad

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Human consciousness, mind, their form, structure and functions are extensively proposed and discussed by the Upanishads. In this paper, the propositions put forward in the *Ishaavasya Upanishad* are decoded and presented. These are correlated with the *Bhagavadgita* and how *Bhagawadgita* has benefitted by contents of *Ishaavasya Upanishad* are explained. The state of *moksha* is tried to be understood in relation to *Jagrat Sushupti* conscious state of mind. *Narada Bhakti Sutras* are further used to make idea clearer.

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Decoding Mandukya Upanishad—Idea of Consciousness and Awareness: Brain wave Correlation of Conscious States of Mind

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Maandukya Upanishad divides conscious states of mind into four types. The four conscious states thus identified are discussed from cognitive science and Vedanta views. The idea of consciousness and awareness is explained. The concept of brain wave modulation-demodulation in the creation of various phases and conscious states of mind is correlated. The division of conscious states of mind into *advaita* and *dvaita* phases is presented. The nature of taking place of functions of mind in these phases is discussed. The oneness of self-consciousness and pure consciousness is presented together with the cognitive science interpretation. The application of this presentation in the development of getting insight of human mental functions will be dealt with.

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Mass Transformation Consciousness through Atharvaveda— Mass Mind Mapping

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Ayam Atma Brahma—"This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda) Be the Consciousness merges with this Brahman—Universe—Cosmic Energy. Lord Krishna says, Mass Mind Scan, Mind Mapping Program for Dharma and Sathyam (Truth). Adi Sankara mentioned a very simple formula, Vivekam Bhuthi and Viraygam Siddhi. Matter—Man—Masculine Energy—

Viragyam Siddhi + Energy–Woman–Feminine Energy–Vivekam Bhuthi = Kinetic Energy–Baby–Creation. As mother always encourages their children ‘Stand on your own, never depend on anyone, be Self-reliant’–Self Consciousness. Present civilization is moving away gradually from this powerful way of living and involved in the fighting to get independence and to get established their ego. Now, we have been trapped by various religions, created by certain group of people and Institutions. This is the time to bring this formula to merge with present time with the power of soul. *Manojavitva* is to improve the speed of mind. *Hanumān* is called *Manojava*-meant to have speed of mind. But it is explained as coordination between organs of action and knowledge in *Taittirīya upaniṣad, śīkṣā vallī*. Thus, *Manojavitva* means improving speed of mind which will help in acquiring, retaining and processing of knowledge with action based on present moment and mind.

SANSKRIT ABSTRACTS

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वैदिकसूक्तेषु विश्वकल्याणवार्ता

श्रीमान् भोलेश्वरप्रधानः

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साम्प्रतिककाले पृथिव्यां नित्यानित्यवस्तुविवेकः विनाशशीलानित्यभोगसाधने पूर्णविरक्तिः, संयमपूर्णपवित्रजीवनयापनं, सच्चिदानन्दघनपूर्णब्रह्मचिन्तनमात्रे अखण्डविश्वासः जनमानसे जागरिते भवति। कारणं भवति यत् अस्मिन् विश्वे महामारीदुरारोग्यकारणात् सर्वे असहायाः भवन्ति। ये जनाः विलासव्यसनैः जीवनं यापितवन्तः, इन्द्रियाणामाकर्षणशक्त्या लुब्धकः इव इतस्ततः धावितवन्तः, बहुधनराशिब्ययेन सुरापानादिकमखाद्यं च सेवितवन्तः, आधिपत्यगर्वेण बहुधनमुबार्जनार्थं साधारणकर्मजीविनां श्रनशेषनं कृतवन्तः ते सम्प्रति दुरारोग्यकारणात् निःसहायः सन्तः दिनकरकिरणभीतः पेचकः इव गृहगह्वरे जीवनं यापयन्तः जीवनरक्षार्थं परमकारुणिकस्य ब्रह्मणः मुखनिःसृतं वचनमनुसरन्ति। अथर्ववेदशौनकशाखियोपनिषदि महर्षेरङ्गिरसो वचनानुसारं परापराभेदेन द्विविधा विद्या निरूप्यते। यया विद्यया एहाकामुष्किकानात्मपदार्थानां ज्ञानं भवन्ति सा अपराविद्या कथ्यते। यया चाखण्डविनाशिनिष्प्रपञ्चपरमार्थतत्त्वबोधो जायते सा पराविद्या इत्युच्यते। समग्रसंसारः अपराविद्याविषयो भवति। रोगनिवारणपद्धतिः शरीरं व्याधिमन्दिरमिति न्यायानुसारं सकलभूमण्डले ये जन्तवः जीवननिर्वाहयन्ति बहुशः रोगग्रस्ताः भवन्ति। रोगनिवारणार्थं चिकित्सावैज्ञानिकाः गवेषणां विधाय प्रयत्नं कुर्वन्ति। पर्यावरणसुरक्षाद्वारा भूस्खलन-वात्यावन्या-दुरारोग्यव्याधेः उत्पिडनात् आदि दैविकदुःखात् सुरक्षां प्राप्स्यामः। पारापार्श्विकस्थितिः अस्वाभाविकतया परिवर्तनकारणात् यथोचितकाले वृष्ट्यादि न भवति। ऋतुचक्रं परिवर्तते। अपि च हिमस्खलनं, सामुद्रिकजलपतनवृद्धिः, अस्वाभाविकतया तापवृद्धिश्च भवति। एतस्मात् हेतोः जलचर-स्थलचर-नभचरजन्तवः मृत्युमुखं गच्छन्ति।

एतत्सुरक्षार्थं अथर्ववेदोक्तौ पृथिवीसूक्तौ प्रथमश्लोके वर्णितमस्ति। सकलविश्वजनाः पृथिवीमातुः सन्तानसत्वे अपि राष्ट्र-राष्ट्रयोर्मध्ये सीमाविवादः, आणविकयुद्धः, जैविकपरमाणुयुद्धः, वाणिज्यिकयुद्धश्च सर्वदा प्रचलति। मनुष्यः अन्धवत् आत्मनः अभिवृद्ध्यर्थम् अन्यं प्रति शत्रुतामाचरति। वसुधैवकुटुम्बकम् इति मन्त्रः केवलं श्रवणयोग्यं भवति। समग्रविश्वे कथं ऐक्यभावं, भ्रातृभावं च जागरितो भविष्यतः तद् विषये यजुर्वेदे विहितमस्ति यत्-मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे।।

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वेदेषु प्रतिपादितसामाजिकचिन्तनस्य वर्तमानपरिप्रेक्ष्ये उपादेयता

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जगति मनुष्यः त्रिविधदुःखरहितजीवनाय सुखशान्त्यर्थं सदा यतते। एतदेव प्रयासः जन्मप्रभृति-मृत्युपर्यन्तं भवति। सः वैयक्तिक-पारिवारिक-सामाजिक-आर्थिकक्षेत्रेषु च शान्तिमेव वाञ्छति। आधुनिकविकसिते युगे दुर्गमशान्तिमपि न लभते। निरीक्षणे अवबुध्यते यत् समस्तसमस्यानां मूलं मनः एव अस्ति। वैदिकसंहितासु मनसः जीवनस्य च सर्वासां समस्यानां समाधानम् उपलभ्यते। मनस्तत्त्वाध्ययनेनैव "सर्वे भवन्तु सुखिनः" उच्चारयन् पालयन् "वसुधैव कुटुम्बकम्" भवितुं शक्यते। मनस्तत्त्वज्ञानेन मानवजीवने चिन्तने च सकारात्मकता आयाति। निराशावान् मनुष्यः मन्त्रानुच्चार्य तद्गतभावविशिष्टैः सह आचरन् विशेषशक्तिम् ऊर्जां शान्तिं च प्राप्नोति। मन्त्रैरेव पवित्रभावाः विचाराः प्रेरकशक्तिश्च वर्धते। आत्मविकासाय प्रथमं साधनं मनोविकासः अस्ति। अतः सर्वेषां सुखशान्त्यर्थं वेदमन्त्राः संजीवनीवत् भवन्ति। प्राचीनसमये अथवा अधुनातनसमये वा निर्विवादरूपेण सत्यमेतत् यत् वेदानुकूलम् आचरन्नेव वयं सर्वाः समस्याः मूलरूपेण समाधातुं शक्नुमः। भौतिकता मानवस्य आध्यात्मिकतायाः (मानसिकस्य) सामाजिकस्य च असन्तुष्टेः कारणमस्ति। अद्यत्वे अनिद्रया वर्धमानाः रोगाः, मनसः विकृतयः, भ्रष्टाचारः, नितनवनवरोगाणां सृजनम्-अशिक्षा-विक्षिप्तता-अकर्मण्यता-आत्महत्या समस्या-वैभवप्राप्त्यर्थं महत्वाकाङ्क्षता इत्यादयः स्वविनाशस्य अशान्तेः च कारणानि सन्ति। मनस्तत्त्वज्ञानं व्यक्तिगतजीवनाय यावद् उपयोगी तावदेव सामाजिकजीवनाय च यतोहि वैयक्तिकसन्तुलितजीवनमेव

सामाजिकजीवनस्य आधारः। सामाजिकजीवनाय अर्थशुचिता—त्यागपूर्वकभोगः—प्राणिमात्रेषु मैत्रीभावः—आत्मवद् व्यवहारः सामाजिकव्यवस्थायाः मूलमन्त्राः सन्ति। मानवसमाजस्य आदर्शमयं जीवनं, सिद्धान्ताश्च वेदेषु प्राप्यन्ते। तदनुकूलजीवने स्तेय, हिंसा, अत्याचारादीनां प्रवृत्तिः स्थानं वा न भवति। अस्मिन् शोधपत्रे वैयक्तिकजीवनस्य—पारिवारिकजीवनस्य—सामाजिकजीवनस्य च वर्तमानपरिप्रेक्ष्ये समस्यानां समाधानं वेदमन्त्रैः दास्यते एवञ्च विश्वबन्धुत्वभावनां परिपोषयन्, अध्यात्मविज्ञानयोः सामञ्जस्यता प्रस्थाप्यते। अधुना सर्वैरेव एतद् अङ्गीक्रियते यत् प्रकृति—अनुकूल, वेदानुसारं जीवनमेव समस्त मन—बुद्धि—चित्त—अहंकारादीनां दोषाणां परिष्कारः सम्भवः एवञ्च वैदिक—संहितानां विवेचनेन सम्भवतीति। निष्कर्षरूपेण सम्पूर्णसमस्यानां समाधानं वेदानुकूलाचरणेनैव भवितुं शक्यते इति निरूपणं भवति।

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मानवश्रेयसे सार्वकालिकं वैदिकं मनोविज्ञानम्

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अविरामरमणीयायाः प्रकृतेः ममत्वयुक्ते अपि क्रोधे निवसन्तः मानवाः वर्तमाने काले नैककष्टम् अनुभूयमानाः तस्माद् हेतुना नानाविधमनोव्याधिना समतिक्रान्ताः च समालोकिताः दृश्यन्ते। साम्प्रतिकी संसारयात्रा नकारात्मकमनोऽवस्थाभारभराक्रान्तिभिः युक्तत्वाद् अतीव दुःखपूर्णातरणयोग्या च मानवेभ्यः प्रतीयते। अनपेक्षितेच्छा कर्मरहितफलाकाङ्क्षा आलस्यं आशानाशसूतं नैराश्यं ततः च क्रोधः बद्धमूलाः च द्वेषाः ईर्ष्या वा हतभाग्यस्य अस्य मानवस्य सकलाम् एव जनिं विषयुक्तां करोति। मनसः सामर्थ्याभावाद् एवायं मनुः सांसारिकद्वन्द्वेषु सुखदुःखलाभालाभजयाजयेत्यादिकेषु समः स्थातुं नैव शक्नोति। जीवने सामञ्जस्यभावाद् अयं सततमाशङ्कितम् आशारहितम् अस्थिरम् च यथाकथञ्चित् सारयति केवलं जीवननौकाम्। प्रियप्राप्तौ अप्रियावाप्तौ च जनः समः तिष्ठेद् एतदर्थं विपथे विचलमानाया नकारात्मकमानसिकताया उपरि मानवस्य महन्नियन्त्रणम् आवश्यकम्। विपरीतायामप्यवस्थायामापतितस्यापि तस्य मनोबलं मलिनायमानं नैव भवेत्। वस्तुतः मानवानां व्यवहारा न यान्त्रिकव्यवहारसदृशा नापि भौतिकप्रतिक्रियामात्ररूपा इति निश्चप्रचं उद्घोषयितुं शक्यन्ते। सर्वमप्येतत् भावप्रेरितं तिष्ठति। भावास्तु मनसः एव प्रभवन्ति। सर्वेषां भावानामाधार इदमेव मनः। यथोक्तञ्च — मन एव मनुष्याणां कारणं बन्धमोक्षयोः। किन्तु मनोव्यापारास्त्वसाधारणा एव भवन्ति। अन्यस्य मनोवृत्तिं नान्यः प्रत्यक्षीकर्तुं प्रभवति। आत्मश्रेयसे मनसः सन्मार्गसमारोहणं सर्वथा आवश्यकमेव। तदर्थञ्च तस्य सर्वात्मना नियमननिवार्यत्वं भजते। परं सिद्धान्तपक्षस्यास्य व्यवहारपक्षे आचरणं नास्ति तथा सुकरम्। वैदिकवाङ्मये मनोविज्ञानस्य वर्णनं सविस्तरं समवाप्यते। ऋग्वेदे सकलमपि सञ्ज्ञानसूक्तं मनोकेन्द्रितमेव विद्यते। शिवसङ्कल्पसूक्ताभिः यजुर्वेदस्य चतुस्त्रिंशत्तमाध्यायस्य आदौ वर्तमानानां षड्मन्त्राणां विषयः मनः एव विद्यते। उपनिषत्स्वपि मनोविज्ञानं भृशं वर्णितम्। कठोपनिषदि रथरूपकेणैकेन मनः प्रग्रहः कथितम् — आत्मानं रथिनं विद्धि शरीरं रथमेव तु। बुद्धिं तु सारथिं विद्धि मनःप्रग्रहमेव च। इन्द्रियाणि हयानाहुर्विषयास्तेषु गोचरान्। मनसः शक्तीः प्रक्रियाः वा विवृण्वता ऋषिणा शतपथब्राह्मणे कथितम् प्राणी यन्मनसा ध्यायति तद्वाप्या वदति यद्वाप्या वदति तत् कर्मणा करोति यच्च करोति तदवश्यमेव सम्पद्यते। अथर्ववेदेऽपि मनोविज्ञानविषये नैके मन्त्राः विद्यन्ते। इत्थं वैदिके वाङ्मये यत्रापि मनोविषयकं विवेचनं प्राप्यते तदखिलं मानवश्रेयोनिमित्तमेव दृश्यते। एषा कापि अभिनवा एव वैदिकी मनोविज्ञानसरणी वैदिकानाम्।

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वैदिकयज्ञानां रोगोपशामकत्वम्

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अस्माकं मानवजीवनं प्रायः वर्षशतात्मकं भवति। तत्रापि नैकाः विघ्नाः समस्याश्च भवन्ति यैः याभिश्च पीडितो भूत्वा मनुष्यः दुःखं प्राप्नोति। कार्यसम्पादने च असमर्थो भवति। वार्धक्येऽपि रोगग्रस्तो भूत्वा धर्मकर्मादिषु न प्रवर्तितुं पारयति। यतोहि इह जगति लोकव्यवहाराय सम्यग्रूपेण जीवननिर्वाहाय शरीरस्वास्थ्यं परमावश्यकं भवति। प्रोक्तञ्च कालिदासेन कुमारसम्भवे—शरीरमाद्यं खलु धर्मसाधनम्। यदि वयं शारीरिकरूपेण स्वस्थो न भवामः तर्हि मानसिकी शान्तिमपि न प्राप्स्यामः अथ च आध्यात्मिकीमुन्निमितिमपि न कर्तुं पारयामः। अतः अस्माकं जीवने समागतानां विविधानां रोगाणां निवारणाय सम्यग् स्वास्थ्यलाभप्राप्तये च ओषधयः नितरां आवश्यक्यः। मानवाः जननादारभ्य अनुभूयमानेभ्यः दुःखेभ्यः निवारणोपायमन्विष्य तेषां कुशाग्रबुद्धिषु बहुदूरं गताः। मानवराशेः आदिकालात्प्रभृति दुःखनिवर्तकोपायाः अस्माकं दृषिभिः प्रदर्शिता दृश्यन्ते। एकस्मिन् युगे दर्शिताः उपायाः अन्यस्मिन् युगे अप्रसक्ताः भविष्यन्ति, तथापि अस्माकं दृषीणामुपायाः एकात्नेन अप्रसक्ताः न भवन्ति, कुत इति चेत् तैः दर्शिताः कालातिवर्तिनः वेदमूलकाश्च इति कृत्वा।

प्राचीनकालादेवोत्तमस्वास्थ्यलाभाय वैदिक यज्ञोऽप्येकं महत्त्वपूर्णसाधनमस्ति। यज्ञैः रोगनिवारणस्योल्लेखः चरक संहिता बृहन्निघण्टुवादिषु प्रसिद्धेष्वायुर्वेदग्रन्थेष्वप्यनेकत्रोपलभ्यते। विभिन्नानां रोगाणां निदानार्थं वेदे यज्ञानुष्ठानं विहितम्। उदाहरणं यथा—अग्निहोत्राद् उत्पन्नाप्रचण्डोर्जयापरिवेशः उष्णः सुगन्धितश्च भवति। उष्णता वायुभारमल्पं करोति। उर्जाया पादपकोशिकोत्पदनचक्रम् (Phytocytosis cycle) विनिर्मितं भवति। तेन चक्रेण रोगाणां प्रतिरक्षणशक्तिः वर्धते। अधुना रोगनिवारणार्थम् अनेकानि चिकित्सा विज्ञानानि विद्यन्ते। आयुर्वेदिक—होमोपैथिक—एलोपैथिक—प्राकृतादीनि चिकित्साविज्ञानानि प्रसिद्धानि सन्ति किन्तु तेषु यज्ञचिकित्साविज्ञानं महत्त्वपूर्णं सुलभं श्रेष्ठञ्च कथं भवेदित्येवम् अस्माभिः ज्ञेयम्। शोधपत्रेऽस्मिन् वैदिकयज्ञानां रोगोपशामकत्वम् इत्यस्य साम्प्रतिकं महत्त्वं तस्य युगानुसारित्वं च प्रतिपादितं भविष्यति।

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यास्काचार्यस्य दैवतदृष्टिः

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वेदव्याख्यानपरम्परायां यास्काचार्यस्यावदानं महत्त्वपूर्णमिति स्वीक्रियते सर्वैरेव विद्वद्भिः। वैदिकमन्त्रार्थप्रतिपादने निरुक्तं नितरां सहायकसिद्धम्। यद्यपि ब्राह्मणग्रन्थेषु वैदिकपदानां निर्वचनानि समुपलभ्यन्ते तथापि यास्काचार्येण प्रदत्तानि निर्वचनानि मन्त्रार्थदृशा समुचितानि परिलक्ष्यन्ते। निरुक्त-दैवतकाण्डे स्थानत्रयेषु विभक्तानि 151 दैवतपदानि विविकृतानि यास्काचार्येण। यास्कीयदैवतदृष्टिं विना ऋषीणामभिप्रेतो नैवावगन्तुं शक्यते। दैवतपदानां निर्वचनशैल्यपि कामपि विशेषतां भजते। निरुक्तं विहाय मन्त्रार्थप्रतिपादने देवतास्वरूपज्ञाने च नान्यो विकल्पोऽवर्तते। वैदिकमन्त्रगतदैवतपदेषु पदार्थयोर्मध्ये कश्चन विशेषः सम्बन्धो वर्तते यथैव अग्नि-ज्वलनयोः। विषयेऽस्मिन् तेनोद्धृतः—यद्गृहीतमविज्ञातं निगदेनैव शब्दते। अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् (निरुक्तम् 1.18) देवसम्बन्धिनि तत्त्वानि यास्कानुसारं सम्यक् चर्चिष्यते शोधपत्रेऽस्मिन् यस्य रूपरेखेत्वं वर्तते—(क) यास्काचार्यस्य कर्तृत्वं कालश्च (ख) निरुक्तप्रयोजनम् (ग) निर्वचनसिद्धान्ताः शैली च (घ) निर्वचनानुगुणं देवतास्वरूपविमर्शः (ङ) दैवतपदव्याख्याने प्रसंगोपस्थापनम् (च) देवानामितरेतरसम्बन्धः (छ) दैवतपदानामानुपूर्व्यता (ज) भाष्यकारैरनुवर्तनम्।

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वैदिकपर्यावरणचिन्तनस्य वर्तमानविश्वे प्रभावः

सुभाष विश्नोई

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अद्यत्वे सम्पूर्णोऽपि विश्वः पर्यावरणप्रदूषणेन त्रस्तः दरीदृश्यते। पर्यावरणशब्देन तात्पर्यः, तासां सम्पूर्णशक्तीनां परिस्थितीनां वस्तुनां वा योगः याः मानवजगत् परावर्तन्ते क्रियाकलापांश्च नियमयन्ति। अस्मान् परितः यः विराट्प्राकृतिकपरिवेशः व्याप्तोऽस्ति स एव पर्यावरणपदवाच्यः। अस्मान् परितः यानि वस्तूनि याः परिस्थितयः शक्तयश्च वर्तन्ते ताभिः वयं प्रभाविताः भवामः एताभिरेव अस्माकं क्रियाकलापानां परिशीलनं भवति। पर्यावरणशब्दोच्चारणेन एव सम्पूर्णस्यापि सौरमण्डलस्य ब्रह्माण्डस्य वा ग्रहणं भवति अत एव अस्माकं महर्षिभिः द्युलोकमारभ्य आव्यक्तेः समस्तपरिवेशस्य शान्तये प्रार्थना कृतास्ति। शुक्लयजुर्वेदे ऋषिः प्रार्थनां करोति अर्थात् सम्पूर्णमपि ईश्वरस्य जगत् शान्तिमाप्नोतु। अत एव आवैदिककालात् अद्यावधिः चिन्तकैः मनीषिभिश्च समये— समये पर्यावरणं प्रति चिन्ता अभिव्यज्यते मानवाश्च सचेष्टाः क्रियन्ते। पञ्चमहाभूतैरेव पर्यावरणं निर्मितं भवति एतेषां सम्यक् प्रयोगाय वेदः आदिशति। यजुर्वेदे एतेषां शान्तये शं कृते वा प्रार्थना दृश्यते। अर्थात् वायुः अस्माकं कृते कल्याणाय पवताम्। सूर्योऽपि कल्याणाय तपतु न तु विनाशाय। पर्यावरणीयतत्त्वेषु समन्वयः एव शान्तेराधारः स च आधुनिके विश्वे नैव दृश्यते प्रत्येकमपि जनःअर्थोपार्जनाय प्रकृतेः दोहनं करोति यत् जगतः विनशाय कल्पते।

अद्यत्वे महानगरेषु महाद्वीपेषु वा एतादृशः औद्योगिकप्रकल्पाः विकासम् आयाताः येन ध्वनि-वायु-जल-भूमि प्रदूषणानि भवन्ति येन मानवानां जीवनशैल्यां मानसिकसन्तुलने वा विपरीत प्रभावः भवति, प्रकृतिश्च स्वकीयं प्रकोपं जनयति। अद्यत्वे विकासस्य यः निकषः सर्वैरङ्गीक्रियते स विनाशमभिमुखीकरोति। अस्मिन् शोधपत्रे ध्वनिप्रदूषणं-जलप्रदूषणं-भूमिप्रदूषणं-वायुप्रदूषणं तथा च जनसंख्याप्रदूषणं एतेषां विषये विश्वस्य परिप्रेक्ष्ये चर्चा करिष्यते तेषां च वैदिकज्ञानानुकूलं समाधानं प्रस्तोतुं प्रयासः करिष्यते। वैदिकपर्यावरणचिन्तनस्य च प्रभावेण किं-किम् अद्यावधि सुरक्षितं विद्यते येन सम्पूर्णोऽपि विश्वः जीवमानः दृश्यते अस्य चर्चा विधास्यते। निष्कर्षरूपेण एवं वक्तुं शक्यते यत् एतेषां समेषामपि समस्यानां समाधानं वैदिकज्ञानाधारितं पर्यावरणचिन्तनमस्ति यत्र यज्ञः अग्निहोत्रं वा समाधानरूपेण कथं भविष्यतीति विज्ञापितम्।

वेदेषु विविधचिकित्सापद्धतयः

डॉ. वीना विश्नोई शर्मा

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वेदः विश्वसंस्कृतेः आधारस्तम्भोऽस्ति। वेदेषु ज्ञान विज्ञानस्य अक्षयनिधिः विद्यते। अतः मनुना उक्तं—सर्वज्ञानमयो हि सः। आयुर्वेदाशास्त्रानुसारेण वेदस्य अनुशीलनेन ज्ञायते यत् चतुर्षु वेदेषु आयुर्वेदस्य विभिन्न अंगानानां विशदं वर्णनं कृतमस्ति। वेदेषु विविधचिकित्सापद्धतीनां वर्णनं दृष्टिपथम् आयाति। आयुर्वेददृष्ट्या अथर्ववेद अत्यन्तमहनीयः ग्रन्थोऽस्ति। अस्मिन् आयुर्वेदस्य समस्तांगानां वर्णनमस्ति यथा—भिषक, भिषक्गुणाः कर्माणि, भैषज्यं, वशीकरणं, वाजीकरणं, रोगनाशकमणयः, विविधौषधीनां नामगुणकर्माणि, विभिन्नचिकित्सादयः।

अथर्ववेदे चतुर्विधचिकित्साविधीनां विवरणं लभ्यते। आथर्वणी चिकित्सा, आंगिरसी चिकित्सा, दैवी चिकित्सा, मनुष्यजा वा मानवी चिकित्सा च। आथर्वणी चिकित्सा—आथर्वणीचिकित्सा अथर्व ऋषिणा सह सम्बद्धा अस्ति। अस्मिन् चिकित्साविधि विषये अनेकेषां विदुषां मतं यत् शान्तियुक्तविधीना विधीयमाना चिकित्सा वर्तते। प्रदीप्तमनोबलेन रोगाः नष्टाः क्षीणप्रायाः कियन्ते। आंगिरसी चिकित्सा—आंगिरसी चिकित्सा आंगिरस वा आंगिराऋषिणा सह सम्बद्धा अस्ति। अस्याः द्वे व्याख्ये वर्तते—‘क’—गोपथशतपथब्राह्मणे आंगिरसशब्दस्यार्थः अंगानां रसः कृतः। अंगानां रसैः या चिकित्सा भवति सा आंगिरसी। ख—आंगिरस शब्दस्य अपरा व्याख्या—कौषीतकिब्राह्मणे, शांखायन श्रौतसूत्रे, आश्वलायनश्रौतसूत्रे, छान्दोग्ये उपनिषदि च आंगिरसं घोरआंगिरसनाम्ना संबोधितास्ति। आंगिराऋषिणा दृष्टमन्त्रेषु व्रणचिकित्सा, शत्रुनाशनं, शत्रुसेनानाशनं, मणीना समस्तरोगशत्रुराक्षसनाशनादीनां वर्णनं प्राप्यते। ऋषिणां दृष्टिचिन्तनञ्च सत्यं एते सूक्ष्मदृष्ट्याश्च भवन्ति। आंगिरसविधिना शल्यक्रियापि कर्तुं शक्यते। अस्यां सूक्ष्मदृष्टि, कूर कृत्य—अंगच्छेदनक्षमता, रोगाणां ज्ञानम् आवश्यकम्।

HINDI ABSTRACTS

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विश्व में वेदाङ्ग-ज्योतिष का प्रभाव

आरती

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वेद प्राचीन भारत में पवित्रतम साहित्य है। यह हिंदुओं के प्राचीनतम और आधारभूत धर्म ग्रंथ भी है। उत्तर वैदिक काल (1000-600 ई.पूर्व) में वैदिक साहित्य एवं कठिन प्रतीत होने लगा और वेद के अर्थ को स्पष्ट करने के लिए अनेक सूत्र ग्रंथ लिखे जाने लगे, इसलिए इसे वेदांग कहा गया। वेदाङ्ग छः हैं—शिक्षा, छन्द, व्याकरण, निरुक्त, कल्प और ज्योतिष। प्रथम चार वेदांग, मंत्रों के शुद्ध उच्चारण और अर्थ समझने के लिए तथा अंतिम दो वेदांग धार्मिक कर्मकांड और यज्ञों का समय जानने के लिए आवश्यक हैं। वेदांग ज्योतिष नेत्र कहा जाता है। वैदिक ज्योतिष ज्ञान का आधुनिक काल में विश्व में प्रचलित है। वेदों का उद्देश्य यज्ञों का प्रतिपादन करना है और यह उचित काल और मुहूर्त के अनुसार किए जाने पर फल दायक होता है। अतः काल-ज्ञान के लिए ज्योतिष का ज्ञान अति आवश्यक माना जाता है। इस प्रकार ज्योतिष के ज्ञाता को यज्ञवेता माना गया और ज्योतिष शास्त्र का विकास हुआ यह वेद का अंग समझा जाने लगा इस का प्राचीनतम ग्रंथ लगधमुनिरचित वेदांग ज्योतिष पंचसंवत्सरमयम और 44 श्लोकात्मक है। वर्तमान समय में सभी व्यक्ति ज्योतिषी की सलाह से ही कार्य प्रारंभ करते हैं चाहे वो-गृह निर्माण, भूमि, कोई अन्य शुभ कार्य इत्यादि का प्रारंभ करना हो तो ज्योतिष की सलाह ली जाती है। यह केवल भारत में ही नहीं विश्व में सभी वैदिक ज्योतिष का सहारा लेते हैं और इसलिये वैदिक ज्ञान विश्व में प्रचलित है।

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वैदिक यज्ञ परंपरा एवं पर्यावरण

आकांक्षा श्री

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इस शोध में मुख्यतः वैदिक यज्ञ ज्ञान परंपरा पर्यावरण के लिए किस प्रकार उपयोगी है तथा उनकी वैज्ञानिकता किस प्रकार है इस विषय में ध्यान आकर्षित किया जाएगा तथा पर्यावरण का किस प्रकार संरक्षण करने में वैदिक यज्ञ विधि प्रासंगिक है उसपर भी ध्यानाकर्षित किया जाएगा। यज्ञों में उपयोग किये जाने वाली सामग्रियों का पर्यावरण पर पड़ने वाले प्रभाव को बताया जाएगा। आज हमें पर्यावरण की सुरक्षा हेतु यज्ञ को किस प्रकार उपादान बनाकर प्रयोग करना है उसकी विस्तृत चर्चा देखने को मिलेगी। हमारे जीवन में यज्ञ जन्म से लेकर मृत्यु पर्यन्त चलता है। भारतीय संस्कृति में कोई भी शुभकार्य यज्ञ से प्रारंभ होता है। हमारे भगवान राम व योगीराज कृष्ण व ऋषिगण दैनिक यज्ञ करते थे, लेकिन हमने यज्ञ के महत्व को समझा नहीं। यज्ञ से न केवल व्यक्तिगत जीवन, परिवार समाज को लाभ होता है वरण राष्ट्र तथा मानव मात्र को लाभ पहुंचता है। इसी प्रकार आज पर्यावरण सुरक्षा एक चुनौती बन कर रह गया है। यदि इसका उपाय हमारे वेदों से उपलब्ध हो जाये तो मानव मात्र के लिए नही वरण यह सम्पूर्ण सृष्टि स्थावर जंघम के लिए वरदान साबित होगा। अतः हमें इस विषय पर विस्तृत शोध करने की आवश्यकता है।

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वेद मंत्रों का विश्व पर प्रभाव

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मंत्र: मननात्-मंत्र मनन करने से होता है। वेद मंत्र मानव जीवन की आध्यात्मिक चिकित्सा के आदि स्रोत है। इनमें केवल देह की पीडा को दूर करने की विधियां भर नहीं हैं अपितु मानसिक रोगों की निवृत्ति, दरिद्रता निवारण, ब्रह्मवर्चस व

स्मरण शक्ति के वर्धन, घर परिवार की सुख शान्ति एवं सामाजिक यश, सम्मान में अभिवृद्धि के अनेकों प्रयोग सम्मिलित हैं। डा. कपिल देव द्विवेदी का मत है 'मंत्रों के सस्वर पाठ से जो सूक्ष्म ध्वनि तरंगें उत्पन्न होती हैं वे शरीर और मन को पुष्ट करती हैं, इससे शरीर में विद्यमान दूषित तत्त्व नष्ट होते हैं। इसका फल यह होता है कि मनुष्य मानसिक तनाव, शिरोरोग, स्नायु रोग आदि से मुक्त होता है। मंत्र शक्ति से दुर्विचारों का नाश होता है। अतः मन शुद्ध और पवित्र रहता है। मंत्र की पवित्रता से मानस रोग स्वयं शान्त हो जाते हैं। मंत्र चिकित्सा में संगीत और शब्द शक्ति का समन्वय रहता है। अतः इसकी गुणवत्ता बढ़ जाती है। फ्रांस में नीस, हालैण्ड के सिलिसबर्ग, जर्मनी के बान और बर्लिन में, लंदन व अमेरिका के न्यूजर्सी में शोध प्रयोगशालाओं के प्रारंभिक परीक्षणों में मंत्रों से हृदय रोग, उच्च रक्तचाप, इंसोमेनिया, अस्थमा, मानसिक तनाव, व्याकुलता आदि रोगों की चिकित्सा में सफलता प्राप्त की। इन परीक्षणों की सफलता 2003 में विभिन्न शोध पत्रिकाओं और वैज्ञानिक जर्नलों में प्रकाशित हुई। वैदिक मंत्रों में मानव मात्र के कल्याण के लिये आचार का पवित्र स्वरूप है ये हमारे जीवन को सन्तुलित जीवन व्यतीत करने के लिये प्रेरित करते हैं और हमारे जीवन को प्रगति पथ पर अग्रसर करते हैं।

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वर्तमान ज्वलंत वैश्विक समस्याएं एवं शान्त और सौहार्दपूर्ण वैदिक चिंतन

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वर्तमान अर्थप्रधान भौतिकतावादी युग में सम्पूर्ण विश्व समस्याओं के पाश में ग्रस्त है। सर्वत्र हाहाकार का स्वर मुखरित है। शान्ति और सौहार्द किन्हीं दूर की खाइयों में जाकर छिप गया है। विविध आधि-व्याधि, महामारी, आतंकवाद, जातिभेद, रंगभेद, आर्थिक समस्याएँ, सीमा विवादों से घिरी मानवता अपने परित्राण हेतु मानो पुकार रही है। मानव मन शरीर एवं अर्थ पर प्रबल एवं घातक प्रहार हो रहे हैं जहाँ से अपने अस्तित्व की रक्षा ही कठिन ही प्रतीत होती है। इस अशान्त हाहाकारमय वातावरण में शान्ति एवं सौहार्द की पताका फहराते हुए वैदिक सकारात्मक चिंतन अवश्य ही विशिष्ट सहायक सिद्ध होता है। प्रस्तुत लेख में वैदिक मूलमंत्रों के उद्धरण द्वारा विश्व की ज्वलंत समस्याएँ एवं उनका वैदिक समाधान प्रस्तुत करने का प्रयास कर वैदिक मंत्र एवं शिक्षाओं को अपनाने एवं सरल जीवन पद्धति द्वारा सभी ज्वलंत समस्याओं के निवारण हेतु उपायों के वर्णन का प्रयास किया जायेगा। वैदिक मंत्र एवं उनकी समकालिक उपयोगिता को वर्तमान समस्याओं के लिए आशादीप सिद्ध करना ही प्रस्तुत लेख का परम उद्देश्य है।

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वैदिकज्ञान का यूरोप पर प्रभाव अनुभा जैन

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17वीं शताब्दी के मध्य में यूरोपीयन देशों में संस्कृत भाषा का अध्ययन आरम्भ हुआ। जर्मनी में भारतीय विद्याओं के अद्ययन का प्रारम्भ सर्वप्रथम Johann Gottfried Herder (1744-1802) नामक एक कवि ने किया। भारत पर सुचारु रूप से शासन करने लिए Governor Warren Hastings ने Political & legal (प्रशासनिक एवं कानूनी) दृष्टि से भारतीयों के रीति, रिवाज, धार्मिक आस्था आदि को जानने के लिए अपने अधिकारियों को संस्कृत सीखने की प्रेरणा दी। जर्मनी में जो विद्वान् व्यक्ति संस्कृत-साहित्य का अध्ययन करता है वह वेदों की ज्ञान गरिमा एवम् उनके रहस्य-ज्ञान का अधिकारी समझा जाता है। लोग उसके सामने श्रद्धा से सिर झुकाते हैं तथा विद्वानों की श्रेणी में उसका विशेष आदर किया जाता है। लोग समझते हैं कि उसने अनेक अज्ञात रहस्यों का भेदन कर लिया है।

William Von Schlegel जर्मनी में कई विश्वविद्यालयों में Indology के संस्थापक थे। जर्मनी में कई विश्वविद्यालयों में संस्कृत का अध्ययन-अध्यापन हो रहा है। इनमें से कुछ के नाम हैं—Heidelberg University, Leipzig University, Humboldt University, Bonn University, A Bavaria और Baden Wurttemberg इन दोनों राज्यों के प्रमुख विश्वविद्यालयों में से 4 विश्वविद्यालयों में स्नातक स्तर पर भारतीय धर्म, साहित्य, इतिहास, कला, संस्कृति, दर्शन इत्यादि की शिक्षा देने वाले संकाय हैं। Ludwig Maximilian University (LMU), Bavaria esa Wuerzburg University, Baden Wurttemberg esa Tuebingen University स्नातकोत्तर स्तर पर संस्कृत भाषा की शिक्षा प्रदान कर रही हैं। बर्लिन की सड़कों पर वर्तमान

काल में जर्मन भाषा की प्रतियों और संस्कृत, जर्मन शब्दकोष आसानी से मिल जाते हैं। जर्मन में संस्कृत के विद्वान नियमित रूप से अपने शोधपत्र प्रकाशित करते रहते हैं। जर्मनी के विश्वविद्यालयों में संस्कृत पढाई जाती है और यह भारत के बाहर दुनिया का पहला ऐसा देश है जिसमें वेदों का अध्ययन किया जाता है।

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ईशोपनिषद् के जीवन-दर्शन का समाज पर प्रभाव

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ईशोपनिषद् शुक्लयजुर्वेदीय शाखा का उपनिषद् है। उपनिषद् के पहली मन्त्र 'ईशा वास्यमिदं सर्वम्' से लेकर अंतिम मन्त्र 'अग्ने नय सुपथा राये अस्मान्' तक मात्र, ब्रह्म वर्णन, उपासना प्रार्थना आदि वर्णित है। इस प्रकार प्रमुख रूप से ब्रह्मज्ञान, आत्मज्ञान का ही स्वर मुखरित है। इस उपनिषद् के माध्यम से यह बताया गया है कि जीवन में प्राप्त सुखों का उपभोग त्याग के साथ करना चाहिए— 'तेन त्यक्तेन भुंजीथा'। इसके साथ ही यह उपनिषद् सदा कर्म करने के लिए भी सजग करता है। परन्तु कर्म भी त्यागपूर्वक करना है क्योंकि इस प्रकार कर्म हमें बन्धन में नहीं डालते—'न कर्म लिप्यते नरे'। मनुष्य इस लोक में नित्य नैमित्तिकादि निष्काम कर्मों को करता हुआ सौ वर्ष जीने की इच्छा करे। कर्मयोग जीवन के लक्ष्य तक पहुँचने की एक वैकल्पिक पद्धति है और इसका अन्तज्ञान में होता है। कर्म और मुक्ति एक-दूसरे से असंगत नहीं हैं। कर्म और ज्ञान के समन्वय का यही निचोड़ है। प्रस्तुत शोधपत्र में 'ईशोपनिषद्' के अठारहों मन्त्रों के गूढार्थ पर विचार करते हुए वर्तमान में उसका पालन करते हुए मनुष्य अपने जीवन को किस प्रकार सरल बना सकता है इसी केन्द्रीय तत्त्व पर विचार किया जाएगा। वर्तमान समय में जबकि मनुष्य अनेक प्रकार के मानसिक दबावों से ग्रसित है, जिससे अनेक प्रकार की मनोवैज्ञानिक समस्याएँ भी प्रकट हो रही हैं, ऐसे में हमारे आर्ष ग्रन्थ ही हमारा उचित मार्गदर्शन कर सकते हैं।

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मानव-जीवनचर्या पर वैदिक ज्ञान का प्रभाव-वर्तमान परिप्रेक्ष्य में

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वेद विश्व का प्राचीनतम वाङ्मय है। यह मानवमात्र का एक ऐसा शाश्वत संविधान है जो प्रत्येक पक्ष पर एक आदर्श एवं स्वस्थ दृष्टिकोण प्रदान करता है। वेद मानव-व्यक्तित्व के भौतिक धरातल से उठकर सत्य धरातल तक पहुँचने का मार्ग प्रशस्त करता है। यास्क ने वेद की भाषा के लिए 'अन्वध्याय' तथा लौकिक भाषा के लिए 'भाषा' शब्द का प्रयोग किया है। इसी विभाजन के सिद्धान्त पर महर्षि पतंजलि ने वैदिक और लौकिक भेद से दो प्रकार के शब्दों का उल्लेख किया है। उसी के सादृश्य पर वैदिक-जीवन तथा लौकिक-जीवन के रूप में मनुष्य के जीवन की द्विविध सत्ता व्यवहार में प्रचलित हो गई है। किन्तु वैदिक तथा लौकिक जीवन में कोई अन्तर नहीं है क्योंकि वैदिक-जीवन जीने वाले भी व्यक्ति थे और लौकिक-जीवन जीने वाले भी व्यक्ति हैं। आज भी भारतीय लोक-जीवन में वेद के प्रति आदर का भाव है। वैदिक काल में जो कोई भी धार्मिक कृत्य किया जाता था, वह स्नान तथा आचमन करने के बाद ही होता था। इस प्रकार वैदिक ज्ञान का ग्रहण करने की शिक्षा और वैदिक ऋषियों की ऐहिक मानव-जीवन के प्रति एक स्वस्थ दृष्टि थी। जीवन के प्रति प्रेम तथा मृत्यु से दूर रहने की भावना अनेक मंत्रों में दिखाई पड़ती है—'तच्चक्षुर्दवहितं पुरस्तात् शुक्रमुच्चरत् पश्येम षरदः शतं जीवेम शरदः शतम्।' प्रस्तुत शोध-पत्र में वेद की परंपराओं से क्या समानता है और वर्तमान परिप्रेक्ष्य में उनकी क्या आवश्यकता है? इन्हीं बातों पर आगे चर्चा की जाएगी।

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भारतीय चिकित्सा विज्ञान-आयुर्वेद

डॉ. आशा रानी पाण्डेय

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वैदिक युगीन व्यक्ति स्वस्थ जीवन व्यतीत करने के लिए सतत प्रयत्नशील रहते थे। उनका भैषज्य विज्ञान भारतीय संस्कृति की अमूल्य निधि है। अथर्ववेद के अध्ययन से यह ज्ञात होता है कि वैदिक समाज में सैकड़ों वैद्य थे तथा हजारों प्रकार

की औषधियों का प्रयोग वे नानाविध रोगों के निवारणार्थ करते थे। निःसन्देह चिकित्सा के क्षेत्र में भारत की प्रगति अद्वितीय रही है। चिकित्सा से सम्बन्धित सबसे प्राचीन ग्रन्थ की भारत में उपलब्धता ही इसका प्रमाण है। 'जीवक' वैद्य के द्वारा महात्मा बुद्ध के भतिष्कार्बुद (Brain Tumour) की शल्य चिकित्सा के स्पष्ट प्रमाण भारतीय आयुर्वेद में वर्णित है।

इतना ही नहीं आधुनिकतम चिकित्सा विज्ञान में सर्जरी के एक महत्वपूर्ण आयाम प्लास्टिक सर्जरी को सम्पूर्ण विश्व भारत की महान देन स्वीकार करता है। इसी प्रकार पेट के रोग, नाक, कान, गला, आंख की शल्य चिकित्सा की विधि का वर्णन तथा क्रिया का विवरण सम्पूर्ण विश्व में सबसे प्राचीनतम रूप में भारत में प्राप्त होती है। आयु के हित एवं बुद्धि के उपाय सुझाये गये हो वही आयुर्वेद है। आयुर्वेदयति इति आयुर्वेदः" अर्थात् जो आयु का ज्ञान कराये वही आयुर्वेद है। चरक संहिता में आयुर्वेद के प्रयोजन को बताते हुए आचार्य चरक ने कहा—प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणम् आतुरस्य विकास प्रशमनं च। इस तरह स्पष्ट होता है कि हमारे आचार्य स्वास्थ्य की रक्षा को प्राथमिकता देते थे। हमारे आचार्यों ने स्वास्थ्य रक्षा के लिए अनेक उपाय बताये हैं, जिनका अनुपालन कर स्पष्ट रहा जा सकता है।

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अथर्ववेद में वर्णित अतिथिसत्कार की विशेषताएँ

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भारतीय संस्कृति का आधार वेद हैं। वेद सभी के लिए सभी समय सभी स्थान पर समान रूप से सबका कल्याण करने के लिए हैं। वेदों में जीवन जीने की सम्पूर्ण कला का वर्णन किया गया है। अथर्ववेद में लोक से सम्बन्धित समस्त पक्षों का वर्णन प्राप्त होता है। भारतीय संस्कृति प्राचीन ऋषियों के विचार—मन्थन से निःसृत अमृतमयी विचारों से समलंकृत है, जो प्रत्येक देश, काल एवं परिस्थिति में समसामयिक एवं प्रासंगिक है। सभी का ध्यान रखना, सभी का कल्याण करना, सभी का सम्मान करना आदि भारतीय संस्कृति की विशेषता रही है। मातृ देवो भव, पितृ देवो भव आचार्यदेवो भव अतिथि देवो भव—कहकर एक उदात्त भावना को प्रदर्शित किया गया है। वेदों में अतिथि को देव के समान बताया गया है। अतिथिसत्कार देवाराधना या यज्ञ के समान है। अथर्ववेद में अनेक सूक्तों में अतिथिसत्कार की विशेषताओं का वर्णन किया गया है। अतिथि सत्कार को यज्ञ के समान बताया गया है। जो गृहस्थ अतिथि की ओर देखता है वह मानो देवयज्ञ की ओर देख रहा है। जो अतिथि का सत्कार करता है उसे यज्ञ का फल प्राप्त होता है और उसे किसी प्रकार का कष्ट नहीं होता उसका सर्वदा कल्याण होता है। आज का व्यक्ति अथर्ववेद में वर्णित अतिथियों की विशेषताओं एवं अतिथि सत्कार आदि से ज्ञान प्राप्त कर जीवन में उसका आचरण करे तो उसे यज्ञ या देवाराधन का फल प्राप्त हो सकता है अतिथि के साथ—साथ गृहस्थ का भी सर्वदा मंगल होगा।

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आत्मनिर्भर भारत: वैदिक परिप्रेक्ष्य

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वैदिककालीन सामाजिक, आर्थिक, राजनैतिक, शैक्षिक और सांस्कृतिक रूपों का अध्ययन करने के उपरान्त ज्ञात होता है कि भारत सर्वदा आत्मनिर्भर रहा है। वेदोद्भूत आत्मनिर्भर भारत से सम्बन्धित प्रमाण अनेक स्थलों पर प्राप्त होते हैं। परवर्ती काल में भी दृष्टव्य है कि शैक्षिक रूप से तक्षशिला, नालन्दा, विक्रमशिला जैसे विश्वविद्यालय अन्तर्राष्ट्रीय शिक्षा के प्रसिद्ध केन्द्र थे। वेदोक्त गुरुकुल—परम्परा का रामायण तथा महाभारत में भी पालन होता दृष्टिगत होता है। भारतीय आर्थिक आत्मनिर्भरता सुदृढ़ बनाने हेतु कृषि, पशुपालन (गोपालन प्रधानतम था), व्यापार (वाणिज्य—कच्चे माल व रेशम, हीरे—जवाहरात, मसालों आदि का निर्यात लाभांश में), उद्योगादि (लघु तथा कुटीर उद्योग) पर ध्यान दिया जाता था और भारत के एशिया, यूरोप के तत्कालीन समृद्ध राष्ट्रों से मधुर व्यापारिक सम्बन्ध थे। ग्रामीण अर्थव्यवस्था में कृषि (पशुपालन, दुग्धादि से निर्मित पदार्थ संलग्न) मुख्य कार्य था, जो आज भी प्रासंगिक है। स्वास्थ्य की दृष्टि से आयुर्वेद, चरक संहिता, सुश्रुत संहिता तथा योगादि ग्रन्थ इंगित करते हैं कि भारत पूरी तरह आत्मनिर्भर था। प्रकृत शोधपत्र में भारत की शिक्षा, सुरक्षा, स्वास्थ्य क्षेत्र में आत्मनिर्भरता के विविध पक्षों तथा भारत की आर्थिक आत्मनिर्भरता के विविध पक्षों की विस्तारपूर्वक चर्चा की जायेगी। सम्प्रति कोरोना आपदा के कारण भारत सरकार द्वारा आत्मनिर्भर—भारत के विचार को पुनः जाग्रत किया गया है। हम सभी भारतीयों को आत्मनिर्भर बनना है

जितना हो सके स्वदेशी वस्तुओं का उपभोग करना होगा तथा विदेशी वस्तुओं का बहिष्कार करना होगा क्योंकि हमें भारत को स्वयं आर्थिक रूप से आत्मनिर्भर बनाना है।

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वर्तमान शिक्षा में वैदिक मूल्यों की उपादेयता

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किसी भी राष्ट्र अथवा समाज में शिक्षा सामाजिक नियन्त्रण, व्यक्तित्व निर्माण व आर्थिक प्रगति का मापदण्ड होती है। शिक्षा के बिना मानव पशु सदृश है। वर्तमान शिक्षा प्रणाली भौतिकता के विकास एवं उन्नत पर आधारित है यद्यपि भौतिकवादी आवश्यकतायें मनुष्य के लिए अनिवार्य हैं किन्तु पूर्ण तृप्ति इसमें नहीं है, इसके अतिरिक्त भी वह अपने जीवन में शान्ति चाहता है। अतः इसके लिए वैदिक मूल्यों के अनुपालन की परम आवश्यकता है। आज समाज मानवता के नीतिपरक मूल्यों में अपनी आस्था खोता हुआ प्रतीत होता है जैसे विद्यालयी शिक्षा में प्रायशः आचरण का ह्रास दिखाई पड़ रहा है। छात्र छोटी-छोटी घटनाओं में हिंसा पर उतारू हो जाते हैं। कई बार तो संवेदनहीनता का चरम भी दिखाई पड़ता है।

ज्ञान के विकास के साथ-साथ मानव जीवन आध्यात्मिक, अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य एवं अपरिग्रह इन मानवीय मूल्यों का वैदिक साहित्य में वारम्बार प्रतिपादन किया गया है। इनका पालन करता हुआ वैदिक समाज पूरे विश्व में उन्नत समाज के रूप में विख्यात था। वेदों में प्रतिपादित इन मानव मूल्यों के आधार पर हम कैसे चरम उन्नति को प्राप्त कर सकते हैं जो पारिस्थितिकीय सन्तुलन को बनाये रखते हुए विकास की अनन्त सम्भावनाओं को उजागर कर सकता है इस बात का प्रस्तुत शोध पत्र में प्रतिपादन किया जायगा।

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वैदिक युग में पशु-महत्व एवं रक्षा सूत्र की प्रासंगिकता

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वर्तमान समय में भारत ही नहीं अपितु पूरा विश्व पशुओं की हत्या एवं उन पर क्रूरता से ग्रसित है। पेड़-पौधों का कटना, जंगलों का खत्म होना, खाद्य पदार्थों की अशुद्धता, बीमारियाँ आदि कई कारणों से पशुओं की विभिन्न प्रजातियाँ धीरे-धीरे विलुप्त हो रही हैं। ऋग्वेद में यज्ञ-अनुष्ठान में पशुओं की बलि, इनके रहने के लिए आवास तथा भोजन में उपयोग करने का प्रमाण है। ऋग्वेद में आर्यों-अनार्यों के बीच गाय के लिए युद्ध, पशु महत्व की ओर इंगित करता है। विश्व के सभी धर्मों में पशु क्रूरता को निन्दनीय बताया गया है। पशु कल्याण के लिए देश, विदेशों में पशु क्रूरता अधिनियम तथा कानून बनाये गये हैं। इन सबके बावजूद भी पशुओं पर क्रूरता बढ़ती ही जा रही है।

वैदिक काल में रचित ग्रंथ में समस्त विश्व कल्याण की कामना करते हुए ब्रह्माण्ड में उपस्थित विभिन्न पशुओं की विशेषताओं का गुणगान एवं महत्व को दर्शाया गया है। यूनेस्को द्वारा वर्ष 2008 में भारत के वैदिक मंत्रोच्चार को मानवता के संदर्भ में अमूर्त सांस्कृतिक धरोहर घोषित किया गया। संस्कृति मंत्रालय, द्वारा वैदिक ज्ञान की धरोहर को संजोने के लिए वर्ष 2019 में वैदिक हेरिटेज पोर्टल तैयार किया गया है। अतः पशु कल्याण अधिनियमों के साथ-साथ वैदिक ग्रंथों में उच्चारित पशु महत्व एवं उपयोगिता को दर्शाते हुए मानव एवं पशु के बीच मधुर संबंध स्थापित कर पशुओं के प्रति करुणाभाव को जन-जन में जागृत किया जा सकता है, जिसका प्रभाव पशु जगत पर सकारात्मक पड़ेगा।

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एक भारत, श्रेष्ठ भारत: वैदिक वाङ्मय के आलोक में

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हिमालय पर्वत से प्रारम्भ होकर हिन्द महासागर तक विस्तृत तथा देवों के द्वारा निर्मित देश हिन्दुस्थान कहलाता है—हिमालयं समारभ्य यावदिन्दुसरोवरम् । तं देवनिर्मितं देशं हिन्दुस्थानं प्रचक्षते ॥ समुद्र से उत्तर तथा हिमालय से दक्षिण में

विद्यमान देश भारतवर्ष कहलाता है एवं उसकी सन्तति को भारती कहा जाता है—उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्। वर्षं तद् भारतं नाम भारती यत्र सन्ततिः। परम्परा में वर्णित इस प्रकार की अखण्ड भौगोलिक स्थिति वाले भारतवर्ष की एकता एवं श्रेष्ठता प्रारम्भ से ही विद्यमान है। यथाकाल एवं यथावसर परतन्त्रता की शृङ्खलाओं के उच्छेद के लिए भारतीयों ने अपने सारे वैभिन्न्यों से ऊपर उठकर एकजुट हुए और उनके अथक संघर्ष के पश्चात् भारत में स्वाधीनता के सूर्य का उदय हुआ। देश की संस्कृति और परंपरा को बढ़ाने और समृद्ध करने के उद्देश्य से वर्तमान सरकार के द्वारा भी “एक भारत श्रेष्ठ भारत” नामक योजना प्रचाल्यमान है। किन्तु साध्यसिद्धि हेतु साधनरूपी उपकरणों का पवित्र एवं उपयुक्त होना अत्यन्त आवश्यक तथा अनिवार्य है। एतदर्थ अन्य साधनों के साथ वैदिक वाङ्मय अत्यन्त उपयोगी सिद्ध हो सकता है। ध्यातव्य है कि वैदिक वाङ्मय सदैव सभी स्तरों पर राष्ट्रीय एकता की शिक्षा देता रहा है। वेदों में निहित ज्ञानराशि वस्तुतः एक भारत श्रेष्ठ भारत की अवधारणा के उपजीव्य अथवा आधार हैं। विश्व का प्राचीन ग्रन्थ ऋग्वेद का प्रस्तुत मन्त्र इस ओर संकेत करता है। प्रस्तुत शोध पत्र में एक भारत श्रेष्ठ भारत की अवधारणा के आधार के रूप में वैदिक वाङ्मय को स्थापित करने का प्रयास किया जायेगा।

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वैदिकज्ञान—विश्वपथप्रदर्शक

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वेद भारतीय संस्कृति एवं धर्म के मूल उत्स हैं। यह वैदिक संस्कृति विश्ववर्णीया है। इस संस्कृति में दिये उपदेश आदेश किसी एक संस्कृति या किसी एक देश के लिए नहीं हैं अपितु ये उपदेश सम्पूर्ण मानव जाति के लिए सदा से ही सार्वभौमिक, सार्वकालिक, सर्वानुकरणीय हैं। यथा शास्त्रों में कहा गया है वेदोऽखिलो धर्ममूलम्। उदयनाचार्य ने भी सम्पूर्ण वेद को परमेश्वर का निरूपक माना है— कृत्स्नं एव हि वेदोऽयं परमेश्वरगोचरः। भट्टपाद ने वेद की वेदता बताते हुए कहा है कि लोकहित का जो उपाय प्रत्यक्ष अथवा अनुमान से नहीं जा सकता, उसका ज्ञान वेद से होता है—प्रत्यक्षणानुमित्या वा यस्तूपायो न बुध्यते। एनं विदन्ति वेदेन तस्मात् वेदस्य वेदता।। वेद की समस्त शिक्षाएँ सार्वभौम हैं, सार्वकालिक और मानवमात्र के लिए उपयोगी हैं। ऋग्वेद का आदेश है कि मनुर्भव। यदि संसार के मनुष्यों को समस्याओं से निजात पाना है तो वेदों की शरण में लौटना होगा। विश्व को शिक्षा नीति में ज्ञान और कर्म का समन्वय करना होगा। वेदानुसार तपोमय जीवन बनाकर स्वास्थ्य को निरोगी करना है—शमस्तु तन्वे मम अर्थात् मेरे शरीर के लिए कल्याण हो।

व्यवसाय एवं उद्योगों को वेदोक्त दिये अनुशासन के अनुरूप कर्तव्य पालन करना चाहिए। अहंकार और निजदोषों के परित्याग के लिए विश्व को निरन्तर वैदिक आध्यात्म से युक्त होकर कैवल्य की यात्रा के लिए समर्थ होना चाहिए—तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्। इस प्रकार का विश्व तब मित्रस्य चक्षुषा समीक्षामहे की ज्ञानदीप्ति से ओतप्रोत होगा।

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वर्तमान परिप्रेक्ष्य में स्वामी विवेकानंद के जीवन दर्शन एवं वैदिक ज्ञान की प्रासंगिकता

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आज जब भारत सहित समूचा विश्व कोरोना जैसी महामारी के संक्रमण काल में संघर्ष करते हुए कई आर्थिक, सामाजिक, पारिवारिक तथा राजनीतिक समस्याओं का सामना कर रहा है। तब भारत का जीवन दर्शन एवं शैली समूचे विश्व को एक नई दिशा दिखाने में सक्षम प्रतीत होता है क्योंकि भारत में स्वामी रामकृष्ण परमहंस एवं उनके महान शिष्य स्वामी विवेकानंद ने वैदिक साहित्य एवं ज्ञान का गहन अध्ययन करके जो वर्तमान परिप्रेक्ष्य में नई जीवनशैली की परिकल्पना की थी, वह आज के आधुनिक परिवेश में अत्यधिक प्रासंगिक हो गई है। स्वामी विवेकानंद के जीवन दर्शन एवं वैदिक जीवन शैली के अनुसार प्रातःकाल सूर्य उदित होने से पूर्व शैया त्याग करना हमारी वैदिक संस्कृति का एक प्रबल जीवन मूल्य है। गायत्री मंत्र इसी शुद्ध प्रकाश का मंत्र है जिसमें श्रेष्ठ बुद्धि और श्रेष्ठ कार्य में उसके निवेश की प्रार्थना है। इसी प्रकार यजुर्वेद के एक मंत्र में इहलौकिक और पारलौकिक दोनों सुखों को प्रदान करने की कामना सूर्य से की गई ओउम विश्वानि देव सवितुर्दुरितानी परासुव यद् भद्र तन्न आसुव।

स्वामी विवेकानंद ने जो मन के शिवमय होने की परिकल्पना की थी वह हमारे वेद के शिव संकल्प सूक्त में उपस्थित है। स्वामी विवेकानंद की जीवन दर्शन एवं शैली में विद्यमान अध्यात्मिक, शारीरिक एवं वैज्ञानिक योग आज के भटकते युवाओं को जीवन के वास्तविक एवं मानवीय मूल्यों के साथ उन्हें सही रास्ते पर चलने हेतु मार्गदर्शन प्रदान कर सकता है। स्वामी

रामकृष्ण परमहंस जैसे महाज्ञानी एवं ईश्वरीय प्रभाव वाले महागुरु के सानिध्य में रहकर स्वामी विवेकानंद ने जो ब्रह्म ज्ञान प्राप्त किया उसे सांसारिक एवं व्यावहारिक रूप में समूचे विश्व को प्रदान करने का भरपूर प्रयास किया।

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वेदों में पर्वतों का स्वरूप एवं महत्त्व

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वसुधैव कुटुम्बकम् की भावना से ओत-प्रोत वैदिक ऋषि जब किसी भी वस्तु या विषय का वर्णन करते हैं, तो उनके लिए जड़ एवं चेतन का अन्तर नगण्य होता है। विविध वैदिक ग्रन्थों में प्राप्त होने वाले पर्वत-विषयक वर्णन उनकी इस अभेद-दृष्टि के परिचायक हैं। एक ओर जहाँ इस भौतिक जगत् के अपरिहार्य अंग के रूप में उनका वर्णन किया गया है। वहीं दूसरी ओर उनके माध्यम से तत्कालीन सामाजिक मान्यताओं, नैतिक मूल्यों और मनुष्यों के लिए अपेक्षित आन्तरिक गुणों का भी प्रकान्तर से वर्णन प्राप्त होता है। पर्वत वृष्टि कर्म में सहायक होते हैं; अतः इन्द्र और मरुतों के साथ इनके सम्बन्धों का वर्णन किया गया है। अनेक मन्त्रों में पर्वतों के साथ मरुद् गणों के सम्बन्ध को उद्घाटित किया गया है।

सोमाभिषवण के समय पाशाण-खण्डों की स्तुति करते हुए पर्वतों को उनका पूर्वज कहा गया है, जो युग-युगान्तरों से स्थिर हैं, क्योंकि वे पूर्णाभिलाष हैं। पर्वतों की एक पूरी श्रृंखला होती है। पर्वत द्विविध होते हैं—1) हिमाच्छादित एवं 2) वृक्षों से आच्छादित। हिरण्यगर्भ सूक्त तथा भूमिसूक्त से स्पष्ट हो जाता है कि वेदों में दोनों प्रकार के पर्वतों से प्राणियों के लिए सुखमय होने की कामना की गई है। पर्वतों को नदियों का उद्गम-स्थल माना गया है। पर्वतों से बहकर आने वाला जल, वहाँ की वायु-सभी आरोग्यता प्रदान करने वाले माने गए हैं। पर्वत तत्कालीन मानव-समाज के लिए अगम्य नहीं थे, अपितु उनके जीवन का अभिन्न अंग थे।

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वैदिक ज्ञान के आधार पर आदर्श रक्षा तथा आत्म रक्षा

मिथिलेश कुमार पाण्डेय

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भारतीय परम्परा तथा भारतीय इतिहास की परम्परा में वैदिक काल तथा वैदिक वाग्मय का हमेशा से ही बहुत अधिक महत्त्व तथा योगदान रहा है, और भविष्य में भी बराबर रहेगा। मनुस्मृति में वेद के विषय में कहा गया है कि वेद धर्म का मूल है जिसमें सम्पूर्ण ज्ञान का आधान है—वेदोऽखिलो धर्ममूलम, सर्वज्ञानमयो हि सः। लोक, आश्रम, भूत, वर्तमान और भविष्य के साथ साथ सम्पूर्ण जीवन के पक्षों का ज्ञान वेद से ही होता है। वेद में मनुष्य के लिए आदर्श रक्षा के साथ साथ आत्म रक्षा पर भी प्रमाण तथा उसका वर्णन देखने को स्पष्ट रूप से प्राप्त होता है जो इस बात पर जोर देता है कि इस जैव जगत में सबसे कुशाग्र तथा उत्कृष्ट जाति वाला प्राणी मनुष्य स्वभाव से ही देवताओं के विपरीत होते हैं— सत्यं वै देवाः अनृतं मनुष्याः। अब ऐसी परिस्थिति में, विश्व शान्ति और विश्वबंधुत्व के मार्ग पर चलने वाले को भी, अपने ऊँचें आदर्शों के क्षेम के ही लिए, बहुत प्रकार के संघर्ष का सामना तथा विपरीत परिस्थितियों का आश्रय लेना पड़ता है। यजुर्वेद के मन्त्र में स्पष्ट रूप से कहा गया है कि—मा त्वा परिपन्थिनो विदन्। वर्तमान में वैदिक ज्ञान के द्वारा हम सम्पूर्ण विश्व को इससे अवगत करा सकते हैं कि मनुष्य जाति को अपनी रक्षा आदर्श के साथ कैसे करनी चाहिए, जिससे कि सम्पूर्ण जैव जगत में एक संतुलित वातावरण व्याप्त हो सके।

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वेदों में प्रतिपादित यज्ञ की आधुनिक जीवन में उपादेयता

डॉ. मोहिनी आर्या

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वेद सब सत्य विद्याओं के मूल हैं। वेद में कला, विज्ञान, दर्शन आदि समस्त विद्याएँ हैं, किन्तु वेदों में जितना अधिक वर्णन यज्ञ के विषय में मिलता है, इतना किसी अन्य विषय में नहीं। यज्ञ वैदिकसंस्कृति का आधार है, वेद कहता है— अयं

यज्ञो भुवनस्य नाभिः। आजकल यज्ञ का अर्थ केवल धार्मिक कर्मकाण्ड, तथा पूजापाठ तक ही सीमित है, किन्तु यज्ञ का अर्थ अत्यंत व्यापक है। यज्ञ शब्द संस्कृत की यज (देवपूजासंगतिकरणदानेषु) इस धातु से निष्पन्न हुआ है, जिसके तीन अर्थ हैं (1) देवपूजा अर्थात् देवताओं की पूजा, दानाद्देवः दान देने वाले अग्नि, वायु, सूर्य, भूमि आदि को देवता कहते हैं तथा इन देवताओं की पूजा हम अग्निहोत्र के माध्यम से करते हैं। (2) संगतिकरण का अर्थ है—संतुलन, सामंजस्य। इस संतुलन को बनाने में यज्ञ का महत्वपूर्ण योगदान है। (3) दान का अर्थ है त्याग करना वर्तमान समय में दान की अत्यन्त उपयोगिता है—ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥

इस प्रकार ये सम्पूर्ण विश्व यज्ञ रूप हैं, यज्ञ के बिना सृष्टि की कल्पना करना व्यर्थ है। इस समस्त ब्रह्माण्ड और पिण्ड को जानने की जो सर्वोत्तम कला है वह यज्ञ ही है। वर्तमानकाल में यज्ञ को आत्मसात् करने की महती आवश्यकता है, आधुनिक समय में यज्ञ के द्वारा समस्त शारीरिक, मानसिक, सामाजिक, आत्मिक दुःखों का शमन किया जा सकता है। गीता में भी यज्ञ के विषय में कहा गया है – यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।

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वैदिक ज्ञान—परंपरा में कर्मयोग की अवधारणा

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वेद भारतीय चिंतन—मनन, दर्शन, कला—साहित्य, संस्कृति और सामाजिक जीवनचर्या के शाश्वत स्रोत हैं। वैदिक ज्ञानपरंपरा की दृष्टि सार्वभौम एवं विश्वजनीन रही है—‘वसुधैव कुटुंबकम्’। वैदिक ज्ञान—परंपरा का ऐसा ही एक अवदान है कर्मयोग, कर्मफल एवं निष्काम कर्म से जुड़ी जीवन—दृष्टि। हजारों वर्ष पूर्व वेदों में निष्काम कर्म की अवधारणा का उल्लेख मिलता है। यजुर्वेद में कहा है—कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः एवं त्वयि नान्यथेतोष्यस्ति न कर्म लिप्यते नरे।

अथर्ववेद में भी कर्म और फल दोनों का प्रेरणादायक उल्लेख है—कृतं में दक्षिणे हस्ते जयो में सव्य आहितः। वेदों में सुकर्म या सुकृत तथा दुष्कर्म दोनों के फलों का पृथक्—पृथक् निर्देश है—सुकर्म का अच्छा फल और दुष्कर्म का बुरा फल प्राप्त होता है। अथर्ववेद में कहा है कि कर्मशील विद्वान व्यक्तियों का ही संग करना चाहिए।

गीता के तीसरे अध्याय में कर्मयोग का तात्त्विक विवेचन मिलता है। गीता में उल्लेख है कि एक क्षण भी कर्म के बिना नहीं रहा जा सकता है। निष्काम कर्म या कर्मयोग की दृष्टि से गीता का द्वितीय अध्याय विशेष रूप से उल्लेख्य है। निष्काम कर्म को ‘योग’ से संबद्ध करके देखा जाना चाहिए। योग की परिभाषा है—‘योगश्चित्तवृत्ति निरोधः’ इस दृष्टि से कर्मयोग का व्यावहारिक अर्थ है चित्त को केंद्रित कर तल्लीन भाव से किया गया कर्म। यह विज्ञानसम्मत भी है। न्यूटन के गति नियम तीन के अनुसार हर कार्य की समान विपरीत प्रतिक्रिया होती है। इसी से जुड़ा है कर्म फल का सिद्धांत, जो जन्मान्तर में भी सूक्ष्म शरीर के साथ संक्रमित होता है। अतः कर्मयोग का विश्वजनीन, सनातन महत्त्व है—तात्त्विक भी और व्यावहारिक भी।

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वेदों में प्रतिपादित कायचिकित्सीय राजयक्ष्मा रोग

नीरज कुमार

शोधछात्र, संस्कृत विभाग, श्री लाल बहादुर शास्त्री राष्ट्रीय संस्कृत विश्वविद्यालय

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सृष्टि के आरंभ से रोगों के प्रतिकार का कार्य प्रारंभ हो गया था। वैदिक काल से ही रोग व स्वास्थ्य से संबंधित विषयों का दृष्टिपात होता आ रहा है। वेद दैहिक ही नहीं अध्यात्मिक, आधिदैविक तथा आधिभौतिक समस्त संतापों को दूर कर उनसे निजात पाने हेतु मनुष्य का विभिन्न क्रियाकलापों से मार्गदर्शन कराते आ रहे हैं। ऋग्वेद में पशुचिकित्सा, सूर्य चिकित्सा, जलचिकित्सा तथा अग्निचिकित्सा आदि का उल्लेख मिलता। यजुर्वेद में यक्ष्मा, उन्माद, हृदयरोग, कुष्ठ, श्लीपद एवं अर्श आदि रोगों की चिकित्सा तथा अनेक औषधियों का वर्णन मिलता है। इसी प्रकार अथर्ववेद आयुर्वेदीय विषयों से भरा पड़ा है, और उसमें त्रिदोष, अग्निवर्णन, शरीररचना, शरीरक्रिया, रोगनिदान, कृमि, प्रसूति, विषविज्ञान, शल्य शालाक्य, भूतविद्या, रसायन, वाजीकरण आदि विषयों का वर्णन विशद रूप से उपलब्ध। वैद्य के लिए ऋग्वेद में ‘भिषक’ शब्द का प्रयोग किया गया है (रक्षोहा और अमीवचनात्) अर्थात् राक्षसों को मारने वाला कहा गया है। गोपथ ब्राह्मण में भी ‘यद् भेषजंतदमृतंतदमृतंतद् ब्रह्मा’ भेषज के द्वारा अमृतत्व की प्राप्ति का विधान है।

वेदों में अश्विनीकुमारों को दैविक वैद्य माना गया है। कायचिकित्सा के क्षेत्र में उन्होंने सोम का राजयक्ष्मारोग दूर किया था। प्राचीन संहिताएँ जो वर्तमान में प्राप्त हैं—चरक, सुश्रुत, भेल, काश्यप आदि में राजयक्ष्मा रोग की चिकित्सा उपलब्ध है। वृक्ष सदृश जीवन जब पूर्णतः स्वस्थ और रोगमुक्त होता है, तभी उसमें उत्तम फूल और फल लगते हैं। इसलिए यह अत्यन्त आवश्यक है कि जीवन को निरोग और स्वस्थ बनाएँ रखें।

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वैदिक यज्ञों का वर्तमान जीवन शैली पर प्रभाव

सुश्री नेहा कुमारी

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भारतीय परम्परा के अनुसार वेद ज्ञान विज्ञान के अनन्त भण्डार है। वैदिक धर्म दर्शन साहित्य तथा संस्कृति के स्वरूप का यथा तथ्य विश्लेषण तब तक संभव नहीं है जब तक यज्ञ को नहीं जान लेते। यज्ञो वै श्रेष्ठतमं कर्म के आधार पर ही संपूर्ण मानव जीवन यज्ञमय बतलाया गया है वेद में कहा गया है—अयज्ञियो अतवर्चा भवति। ऋग्वेद यह घोषणा करता है—अयं यज्ञोभुवनस्य नाभिः। नाभि का अर्थ सब प्रकार से पोषण देने वाला है। मनुष्य के अनुकूल की रक्षा प्रतिकूल का विनाश करने वाला। वैज्ञानिकों का एक सूत्र है पदार्थ विद्या अर्थात् कोई भी पदार्थ यदि अग्नि में डाला जाए तो वह हजार गुना होकर वातावरण में फैल जाता है। वैज्ञानिकों ने इसे यज्ञोपैथी कहा है। अर्थात् हवन से होने वाला उपचार। वेद में यज्ञ को चिकित्सा का एक प्रकार माना गया है। यज्ञ में चार प्रकार के द्रव्य आहुति के रूप में डाले जाते हैं। सुगंधित—केसर कस्तूरी चंदन आदि। पुष्टिपरक—धृत, दूध, फल गेहूँ, चावल आदि। मिष्ट—शक्कर, छुहारा किशमिश। रोगनाशक—गिलोय, गूगल, अपामार्ग आदि। रोगों को नष्ट करने के लिए विभिन्न औषधियों का उपयोग किया गया है। यज्ञों के द्वारा पर्यावरण की सुरक्षा वायुमण्डल की पवित्रता विविध रोगों का नाश शारीरिक और मानसिक उन्नति रोग निवारण के द्वारा दीर्घायुष्य की प्राप्ति होती है। अगर हम भारतीय परंपरा का पालन करते तो आज हमें कोरोना जैसी भीषण संकट का सामना नहीं करना पड़ता।

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वैदिक दृष्टि में जीवन का चरम लक्ष्य आनन्द (उपनिषदों के आधार पर)

डॉ. पूनम घई

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विश्व का कोई जीव बिना किसी प्रयोजन के कोई कार्य नहीं करता, यह एक अनुभव—सिद्ध सिद्धान्त है। विश्व का प्राणिमात्र, एकमात्र आनन्द—प्राप्ति हेतु प्रत्येक कार्य करता है। इस आनन्द—प्राप्ति के लक्ष्य पर यदि हम गम्भीर विचार करें तो देखते हैं कि वर्तमान में जब विश्व में सर्वत्र वैषम्य और वैमत्य है तो अल्पज्ञ से लेकर सर्वज्ञ तक बिना किसी के सिखाये एकमात्र आनन्द ही क्यों चाहता है, इसका कोई महान् वैज्ञानिक रहस्य अवश्य होगा। वह रहस्य है—आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्भ्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति। (तैत्तिरीयोपनिषद्—3.6) इस वेदोक्ति के अनुसार ब्रह्म आनन्दस्वरूप है। प्रस्तुत शोध—पत्र में भूमा वै सुखम्, सच्चिदानन्द, आनन्दमय कोश इत्यादि विभिन्न सिद्धान्तों के आधार पर इस परमानन्द को प्राप्त करने के साधनों पर चर्चा की गई है जिससे वर्तमान भौतिकवादी युग में जीव—मात्र आत्यन्तिक दुःखनिवृत्ति के द्वारा चरम—लक्ष्य आनन्द को प्राप्त कर सकें।

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वैदिक ज्ञान का आधुनिक विश्व पर प्रभाव

डॉ. प्रदीप कुमार दीक्षित

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वैदिक वाङ्मय एक सशक्त साधन है। वेद अपौरुषेय है, इनमें सम्पूर्ण विश्व की ऊर्जा के स्रोत हैं। वेदों में भौतिकी, रसायनविज्ञान, वनस्पतिशास्त्र, जन्तुविज्ञान, शिल्पविज्ञान, कृषिविज्ञान, गणित, शास्त्र, ज्योतिषशास्त्र, वृष्टि विज्ञान, पर्यावरण

विज्ञान, भूगर्भ विज्ञान, आचारण विज्ञान, राजनीति विज्ञान, मुद्रा विज्ञान, एवं समाज विज्ञान इत्यादि अनेकानेक शास्त्रों का सम्यक् चित्रण है। वैदिक ज्ञान विश्व के लिए विश्वकल्याण, विश्वशान्ति एवं विश्वबन्धुत्व की कामना करता है और सम्पूर्ण विश्व के लिए उन्नति का मार्ग प्रशस्त करते हुए सुख और शान्ति पूर्वक जीवन यापन की स्थापना करता है। सुखी जीवन के लिए यजुर्वेद का मन्त्र यह शिक्षा देता है कि परमपिता परमेश्वर हमारी बुद्धि को सत्कर्मों के लिए प्रेरित करें ओं भूर्भुवः स्वः तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्। ऋग्वेद में भी दुर्गणों को दूर करने एवं सदगुणों के विकास के लिए ईश्वर से प्रार्थना की गई है—विश्वानि देव सवितुर्दुरितानि परा सुव। यद् भद्रं तन्न आ सुव।। मानव जनित प्रकृति की विकृतियों के कारण आज समूचा विश्व कोरोना जैसी महामारी से ग्रसित है। इस समस्या के निदान के लिए मानव वैदिक वाङ्मय में वर्णित विभिन्न प्रकार की जड़ी बूटियों और योग प्राणायाम की शरण में आ चुका है। भारत में इन जड़ी बूटियों से एवं वनस्पतियों से महामारी की औषधि तैयार की जा रही है सम्पूर्ण विश्व इस औषधि के पाने के लिए आशान्वित है। हम वैदिक वाङ्मय को आवश्यक रूप से अपनाएं तभी हमें प्राकृतिक विपदाओं से मुक्ति मिलना संभव हो सकेगा।

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वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव (पर्यावरण, योग, एवं नैतिक आचार के परिप्रेक्ष्य में)

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वैदिक वाङ्मय सदैव मानवकल्याणार्थ तत्पर रहा। ऋषि महाऋषियों ने अपनी अकूत ज्ञानराशि को विश्वकल्याण के लिये समर्पित किया जो प्राचीन काल से अद्यावधि सतत् प्रभावशील है। वैदिक ज्ञान समाजिक जीवन में पाप, अपराध, स्वार्थ, लोभ से दूर रहने का निर्देश देता है। क्रोध से क्रोध उत्पन्न होता है। वेद तप और त्यागी जीवन की बात करता है—तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विधनम्। वैदिक मन्त्रों से आज विश्व बदल रहा है। आयुर्वेद को अब सभी देश प्राथमिकता दे रहे हैं योग की प्रासंगिकता एवं उपयोगिता को देखते हुए २१ जून के विश्वपटल पर योग दिवस घोषित कर दिया गया है। वैदिक ज्ञान हमें सद्भावना, मैत्री व समानता का संदेश देता है। हम सब समाज में सबके साथ समानता का व्यवहार करते हुए मित्रवत् आचरण करें, हम सबको मित्रवत् देखें और सब हमें भी मित्रवत् देखें। राष्ट्र के प्रति ही नहीं भारतीय ज्ञान परम्परा विश्व कल्याण के लिये भी उपयोगी है। वेदों में वनस्पति पेड़ पौधों को संरक्षित करने को कहा गया है। यदि वैदिक ज्ञान राशि प्रत्येक मानव के पास पहुँचे तो वह पर्यावरण के प्रति सचेत हो सकता है। उपर्युक्त विवेचनानुसार प्रस्तुत शोधपत्र में वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव से सम्बन्धित तथ्यों को रखने का प्रयास किया गया है जिससे विश्वबन्धुत्व तथा सकारात्मकता का भाव सदैव बना रहे तथा व्यक्ति निरोग व स्वस्थ रहें।

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वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव

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‘वेदप्रणीतं ज्ञानमज्ञानं तद्विपर्ययम्’ की उक्ति के आधार पर वैदिक ज्ञान को विश्व स्तर पर सार्वभौमिक प्रभावकारी ज्ञान के रूप में अतर्क्य रूप से स्वीकार किया जा चुका है। वैदिक ज्ञान द्वारा ही सम्पूर्ण विश्व के कष्टों की निवृत्ति की कामना प्रतिपादित होती है—विश्वानि देव सवितुर्दुरितानि परासुव। यद्भद्रं तन्न आसुव।। आ नो भद्राः क्रतवो जन्तु विश्वतो दृष्ट्वा सो अपरीता स उद्भिदः—मंत्र के माध्यम से सम्पूर्ण विश्व के कल्याण की कामना का भाव दृष्टिगोचर होता है। प्राणिहिंसा के दुष्परिणाम के फलीभूत वर्तमान समय में कोरोना महामारी से सम्पूर्ण विश्व त्रस्त है। वैदिक ज्ञान—अग्ने नय सुपथा राये—मंत्र के माध्यम से सम्पूर्ण विश्व के प्राणिमात्र को सुपथ पर ले जाने के लिए प्रेरित करता है। प्रसिद्ध पाश्चात्य लेखक डेम्पीयर ने अपने सुप्रसिद्ध ग्रन्थ ‘हिस्ट्री आफ साइंस’ में वैदिक ज्ञान के सम्बन्ध में चर्चा की है। वैदिक ज्ञान का निष्कर्ष तथा अवधारणाएं वर्तमान विश्व पर जिन बिन्दुओं के माध्यम से प्रभावित करती हैं, उनको मैं अपने शोध लेख में इस प्रकार समाहित करूंगा—मनोविकारों के शमन हेतु योग का वर्तमान विश्व पर प्रभाव, आयुर्वेद के माध्यम से विश्व की शारीरिक पुष्टि पर प्रभाव, संगीत (ध्वनि विज्ञान) के माध्यम से परम शांति का अन्वेषण, गणित के माध्यम से विश्लेषणात्मक एवं तार्किक चिंतन पर प्रभाव, ज्योतिष के द्वारा खगोलीय घटनाओं पर प्रभाव, प्रकृति के संरक्षण में वैदिक ज्ञान का प्रभाव, विश्वशांति की स्थापना हेतु वैदिक ज्ञान का प्रभाव तथा मानव कल्याण हेतु वैदिक ज्ञान का प्रभाव।

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वैदिक परिवार की अवधारणा: शुक्लयजुर्वेदीय दयानन्द-भाष्य के परिप्रेक्ष्य में

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मनुष्य एक सामाजिक प्राणी है। परिवार समाज का मूलाधार है। मनुष्य परिवार में ही जन्म लेता है और मृत्युपर्यन्त परिवार में ही रहता है। यह सामाजिक संस्थाओं की मूलभूत प्राथमिक इकाई है। शुक्लयजुर्वेदीय दयानन्द-भाष्य में परिवार के वैदिक स्वरूप की चर्चा की गई है। जो संयुक्त तो था परन्तु जहाँ पति-पत्नी मिलकर ही एक परिवार की अवधारणा को सार्थक करते हैं। इसी परिप्रेक्ष्य में शुक्लयजुर्वेदीय दयानन्दभाष्य में परिवार की अवधारणा पर विचार करते हुए दूसरे अध्याय मन्त्र पर दृष्टिपात करते हैं, जहाँ मन्त्र में आये एक पद 'सुगृहपति' पर विचार किया जा सकता है। दयानन्द अपने भाष्य के पदार्थ में इसका अर्थ करते हैं कि 'सुगृहपति' अर्थात् ब्रह्माण्ड, शरीर व निवासार्थ घरों का उत्तमता से पालन करने वाले परमेश्वर व विद्वान् जन हैं। जो इस प्रकार के विद्वज्जन समाज में होंगे तो वहाँ का परिवार कैसे सुखकर नहीं होगा-अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासँ सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः। अस्थूरि णौ गार्हपत्यानि सन्तु शतँ हिमाः सूर्यस्यावृतमन्वावर्तौ। परन्तु आज इस प्राथमिक इकाई परिवार में भी परस्पर मेल-मिलाप, प्रेम-विश्वास नहीं रहा है तथा मात्र अपनी उन्नति की परवाह तथा स्वार्थ की चाह में घर-परिवार, समाज, राष्ट्र व सम्पूर्ण विश्व में बिखराव की स्थिति पैदा हो गई है। आज विश्वगुरु व 'रोल-मॉडल' कहलाने वाले भारत जैसे देश में भी त्राहि-त्राहि मची हुई है। इस समस्या का हल शुक्लयजुर्वेदीय दयानन्द-भाष्य में ढूढ़ने का प्रयास ही प्रस्तुत शोध-पत्र का उद्देश्य है।

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शुक्लयजुर्वेद में प्रतिपादित सामाजिक सौहार्द

ऋचा

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वेद मानव मात्र का सुखप्रद ज्ञान है जो आदि काल से प्राणीमात्र का अनवरत रूप से कल्याण करता आ रहा है जिसके द्वारा मनुष्य वैदिक नियमों का पालन करता हुआ दुष्टवृत्तियों और कुमार्गों से मुक्त होता है। मनुष्य वैदिक ज्ञान के पालन से स्वजीवन तथा समाज को स्वर्ग बना सकता है। वेद मनुष्य के संगठन और एकत्व को प्रेरित करता हुआ कहता है कि हे मानव! तुम सब मिलकर चलो, परस्पर वार्तालाप करो तथा तुम सब एकाग्र होकर ज्ञान प्राप्ति में लग जाओ। साथ ही वेद समाज को अभ्युदय और निर्णयस का सामर्थ्य प्रदान करता है। यज्ञभावना, दानभावना तथा एकात्मभावना ही इस मानव जीवन का आधार है। अतः शुक्लयजुर्वेद के 40वें अध्याय ने इसी भावना को द्योतित करते हुए वर्णित किया है कि-तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्-त्याग भाव से अनुराग, ममत्व और संग्रहण की वृत्ति को त्यागना चाहिए। ऋग्वेद, यजुर्वेद, सामवेद तथा अथर्ववेद में मुख्यतः सामाजिक, राजनैतिक, दार्शनिक, धार्मिक, सांसारिक तथा आर्थिक आदि तत्त्वों के विश्लेषण का समावेश न्यूनाधिक रूप से विवेचित है। उपर्युक्त विषयों पर दृष्टिपात करने से विदित होता है कि वेदों में समाज की दशा को सुव्यवस्थित रूप से स्थापित किया गया है। जिसमें शुक्लयजुर्वेद में प्रतिपादित सामाजिक सौहार्द का वर्णन किया जाएगा। समाज में स्त्रियों की स्थिति, विवाह प्रथा, शिक्षा और यज्ञ आदि पर प्रकाश डाला जाएगा है। इन समस्त का विषयों विवरण संक्षिप्त रूप में प्रस्तुत शोधपत्र में विश्लेषित किया जाएगा।

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वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव

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वेद आर्यजाति के प्राण हैं। ये मानवमात्र के लिए प्रकाश-स्तम्भ और शक्ति के स्रोत हैं। विश्व को संस्कृति का ज्ञान देने का श्रेय वेदों को है। वेद ही विश्वबन्धुत्व, विश्व-कल्याण और विश्वशान्ति के प्रथम उद्घोषक हैं। वेद ही मानवमात्र के लिए विकास का मार्ग प्रशस्त करते हुए सुख और शान्ति की स्थापना कर सकते हैं। वेदों के विषय में मनु का यह कथन सारगर्भित है कि-'सर्वज्ञानमयो हि सः' (मनु० 2.7) अर्थात् वेदों में सभी विद्याओं के सूत्र विद्यमान हैं। वेदों में

जहाँ धर्म, आचारशिक्षा, नीतिशिक्षा, सामाजिक जीवन, राजनीतिशास्त्र, अर्थशास्त्र, आयुर्वेद आदि से संबद्ध पर्याप्त सामग्री उपलब्ध है, वहीं विज्ञान के विविध अंगों से संबद्ध सामग्री भी प्रचुर मात्रा में उपलब्ध है। वेदों में भौतिकी, रसायन-विज्ञान, वनस्पतिशास्त्र, जन्तुविज्ञान, प्रौद्योगिकी, कृषि, गणितशास्त्र, ज्योतिषशास्त्र, वृष्टिविज्ञान, पर्यावरण एवं भूगर्भविज्ञान से संबद्ध सामग्री बहुलता से प्राप्य है। वेदों में विज्ञान-संबन्धी सामग्री कुछ विशेष सूक्तों में ही प्राप्य नहीं है, अपितु बहुत अधिक बिखरी हुई है। उनका विषयानुसार संकलन अतिक्लिष्ट कार्य है। वैदिक साहित्य में प्राकृतिक पदार्थों से कल्याण की कामना को स्वस्ति कहा गया है। इस पर आचार्य सायण एवं नैरुक्त चिंतन है कि अप्राप्त वस्तु की प्राप्ति योग है एवं प्राप्ति का संरक्षण क्षेम है। अतएव सहज-सुलभ प्राकृतिक पदार्थों का सुरक्षित रहना स्वस्ति है। इस प्रकार पर्यावरण को सुरक्षित रखने की उदात्त भावनाएं हमें अनेक स्थलों पर देखने को मिलती हैं।

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सातवाहन राजवंश के अभिलेखों में वर्णित वैदिक संस्कृति एवं वर्तमान परिप्रेक्ष्य में इसकी प्रासंगिकता

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सातवाहन साम्राज्य और उसकी संस्कृति के राजाओं ने वैदिक धर्म व संस्कृति का पूरी निष्ठा के साथ पालन किया एवं अपने साम्राज्य में इसका यथासंभव प्रचार-प्रसार किया। पर्याप्त राजकीय संरक्षण एवं प्रोत्साहन मिलने के साथ-साथ तत्कालीन आम-जनमानस के बीच भी वैदिक संस्कृति सहज भाव से स्वीकार्य हुई। सातवाहन राज्य में विभिन्न वैदिक देवी-देवताओं की उपासना के साथ-साथ कई तरह के वेदोल्लिखित कर्मकाण्ड भी संपन्न किए जाते थे। विभिन्न सातवाहन अभिलेखों में वैदिक संस्कृति की जीवंत अभिव्यक्ति हुई है। जिससे पता चलता है कि राजवंश तो वैदिक दर्शन का पालन कर ही रहे थे, साथ ही साथ तत्कालीन सामाजिक, आर्थिक, राजनीतिक और सांस्कृतिक परिस्थितियाँ भी वैदिक तत्त्वों से युक्त थी। वर्तमान समय में भी वैदिक धर्म और दर्शन की प्रासंगिकता है। वैदिक संस्कृति मनुष्य की आध्यात्मिक पिपासा को अन्य संस्कृतियों की तुलना में कहीं अधिक तृप्त करती है। सातवाहन अभिलेखों के अध्ययन से यह स्पष्ट होता है कि इसमें वर्णित त्याग, श्रम, सत्य, तर्क एवं ज्ञान इत्यादि का महत्त्व तथा प्रकृति-प्रेम ये सभी वैदिक संस्कृति का मर्म हैं। सातवाहन राज्य काल में जिस प्रकार से वैदिक संस्कार, धर्म, दर्शन और कर्मकाण्ड इत्यादि सांस्कृतिक अवयवों का परिपालन हुआ, उससे प्रेरणा लेना आज के 21वीं शताब्दी के भारतवर्ष जैसे राष्ट्र व समस्त विश्व के भी हित में है क्योंकि वैदिक संस्कृति तो वास्तव में वैश्विक मानवीय कल्याण हेतु ही इस वसुंधरा पर विश्वहितैषिणी बनकर प्रकट हुई।

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वैदिक ज्ञान के सन्दर्भ में सन्त रामकृष्ण मिशन की वर्तमान परिपेक्ष्य में वैज्ञानिक प्रासंगिकता

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वेदों का ज्ञान एवं आचरण जीवन को सुसंबद्ध एवं नैतिक रूप से जीने की महत्वपूर्ण कुन्जी है। वस्तुतः मानव जीवन के दो पक्ष हैं— वाह्य पक्ष एवं आन्तरिक पक्ष। वाह्य पक्ष भौतिक जीवन से सम्बन्धित होता है तो आन्तरिक पक्ष आध्यात्मिकता से सम्बन्धित होता जिसका लक्ष्य आत्मोत्सर्ग करना होता है। वैदिक ज्ञान मानव व्यक्तित्व के दोनों पक्षों को सन्तुष्ट करने वाला होता है। आज हम 'Back to Vedas' उक्ति को चरितार्थ कर लें तो निःसन्देह सम्पूर्ण विश्व में युगान्तकारी क्रान्ति आ सकती है। सत्यं शिवं सुन्दरम् की अनुभूति मानव जीवन का सर्वोत्कृष्ट लक्ष्य है। सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया से विवेकानन्द ने समस्त प्राणियों के सुख व कल्याणमय जीवन की प्रार्थना की।

वर्तमान में जब वैश्विक स्तर पर आगे बढ़ने की होड़ सी मची हुई है तथा विश्व के देश राष्ट्रवाद और भूमण्डलीकरण के द्वन्द में फँसे हुए तो इस समय विश्व बन्धुत्व तथा वसुधैव कुटुम्बकम् रूपी आदर्श निःसन्देह इस समस्याओं का समुचित हल प्रदान कर सकते हैं। माता भूमि पुत्रोडहम पृथिव्याः द्वारा वैदिक ऋषियों ने समाजीकरण की भावना से राष्ट्रोन्नयन में योगदान के माध्यम से पर्यावरण के प्रति मानवीय कर्तव्यों का मानवीयकरण एवं मानवीय सम्बन्धों की भावनाओं के साथ जोड़ने का

प्रयत्न किया। वर्तमान में वैदिक ज्ञान से सामाजिक समस्याओं का समाधान व व्यक्ति का सर्वांगीण विकास सम्भव है। इस दिव्य ज्ञान में विश्व की सभी समस्याओं के समाधान की क्षमता निहित है।

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ऐतरेय ब्राह्मण में प्रतिपादित सोमयाग-सायणभाष्य के संदर्भ में श्रुति

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भारतीय प्राचीन ऋषियों की अवधारणा में यज्ञ शब्द विशिष्ट अर्थ को समाहित किये हुए है जिसमें परोक्ष रूप से वैदिक कालीन संस्कृति, सभ्यता और समाज का प्रत्यक्ष होता है जो सुख की उपलब्धि का मूल हेतु है। इन यागों को आचार्यों ने अनेक भेदों में विभाजित किया है—श्रौतयाग, स्मृतियाग, प्रकृतियाग, विकृतियाग, हविर्याग, पाकयाग, सोमयाग आदि। इनमें सोम याग संस्था का विशिष्ट स्थान है जिसमें सात याग संकलित है—अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, अतिरात्र, षोडशी, वाजपेय, आप्तोर्याम। सोमलता का अग्निष्टोम याग में अत्यन्त महत्वपूर्ण स्थान है। अनेक पाश्चात्य और पौरस्त्य आचार्यों ने स्वमेधया द्वारा इनके विज्ञान की मीमांसा की है।

सोम शब्द सु प्रसवे धातु से मन् प्रत्यय करने पर सिद्ध होता है जिसका अभिप्राय—सोमलता, सोमरस, सोमाधिष्ठात्री देवता तथा सोम (चंद्रमा) से है। इसे औषधि रूप में यज्ञ का प्रमुख अङ्ग स्वीकार किया है जिसके बिना यागों की सम्पूर्णा असंभव है। आचार्य यास्क ने सोम को पृथ्वी स्थानीय स्वीकार किया है। वेदों में इसे बलवर्द्धक, वीर्यवर्द्धक, आयुवर्द्धक रुचिवर्द्धक, श्लेष्मायुक्त, मृदु, लघु, प्रतिरोधक क्षमता की वृद्धि करने वाला वात, पित्त और कफ दोषों को शम करने वाला कहा गया है। प्रातः सवन, माध्यन्दिन सवन तथा तृतीय सवन में सोम का अभिषेक करके आहुति प्रदान की जाती है। प्रस्तुत शोध पत्र में ऐतरेय ब्राह्मण में प्रतिपाद्य सोम याग सायण भाष्य के सन्दर्भ में इस दृष्टि से विस्तृत विश्लेषण किया जायेगा।

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वैदिक ज्ञान का वैश्विक प्रकृति पर प्रभाव

शुभम कुमार पाण्डेय

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वेदों में ऋषियों ने पर्यावरणीय चिन्तनों को संकलन किया है जिससे मानव स्वयं तथा प्रकृति को दूषित होने से बचा सके। परन्तु आज पुरे विश्व में पर्यावरण प्रदूषण इतना बढ़ गया है कि मनुष्य को कुछ भी शुद्ध सुलभ नहीं है। कारखानों से निकले अपद्रव्य, धुआं, गैस, कूड़ा-कचरा, वन-विनाश आदि इस प्रदूषण के कारण हैं। यदि प्रदूषण निरन्तर बढ़ता गया तो वह दिन दूर नहीं जब यह भूमि मानव तथा अन्य प्राणियों के निवास योग्य नहीं रह जायेगी। प्रस्तुत शोध पत्र में यह दर्शाया गया है कि वेदों में पर्यावरण के पंचतत्वों के सम्बन्ध में क्या चिंतन हैं तथा उसका वैश्विक प्रभाव कैसे हो सकता है।

वायु का महत्व उक्त है कि स्वच्छ वायु का सेवन ही प्राणियों के लिए हितकर है यथा—वात आ वातु भेषजं कृ। वायु के अन्दर विद्यमान अमृत की निधि प्राणवायु है, जो हमें प्राण देती है और शारीरिक मलों को विनष्ट करती है। वायु—शोधन—वायु में कार्बन युक्त प्रदूषण रोकने का कारगर उपाय वनस्पति—आरोपण है। वेदोक्त है कि यदि वनस्पति को काटना भी पड़े तो ऐसे काटें कि उससे सैकड़ों उत्पन्न हो। जल का महत्व—उर्ज वहन्तीरमृतं घृतं पयः। जल—शोधन—यासु राजा वरुणो यासु, भूमि को वेद में माता कहा गया है—माता भूमिः पृथिवीं यच्छ पृथिवीं दृंह, पृथिवीं मा हिंसीः अर्थात् खाद से भूमि को पोषक कर, भूमि को दृढ़ कर, भूमि को बंजर न करो।

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अभिलेखों के ऊपर वेद का प्रभाव

शुभ्रा

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वैश्विक सभ्यता का प्रथम, प्रथित अथ च प्रमुख ग्रन्थ वेद है। इसमें समकालीन सारी विद्याओं का उल्लेख प्राप्त होता है। भारतीय सभ्यता एवं संस्कृति की दृढ़ता का एकमात्र ग्रन्थ वेद ही है। किन्तु, कहीं भी ऐसा उल्लेख प्राप्त नहीं होता है कि

वेद या वैदिक साहित्य का प्रभाव अभिलेखों के ऊपर भी है या नहीं। इस विचिकित्सा का ही समाधान प्रस्तुत सार तथा प्रस्तावित शोध विषय है। वस्तुतः अभिलेखों के ऊपर न केवल वेदप्रवर्तित सिद्धांतों का उल्लेख ही प्राप्त होता है प्रत्युत वेद एवं वैदिक देवताओं का भी यथास्थल नाम्ना उल्लेख प्राप्त होता है जो यह भी स्थापित करता प्रतीत होता है कि सर्वज्ञानमयो हि वेदः। इसी प्रकार एशिया माइनर में बोगजकोई नामक स्थान पर 1400 ई. पू. का एक अभिलेख प्राप्त हुआ है जिसमें इन्द्र, वरुण, मित्र और नासत्य इन वैदिक देवताओं के नाम सन्धि के अवसर पर साक्षी रूप में मिलते हैं।

इसी प्रकार बेहिस्तून में प्राप्त अखमानी सम्राट डेरियस के पर्सियन अभिलेख में ऋक्, साम का उल्लेख होना, अशोक के अभिलेख में महाभारत का संदेश, कतिपय अभिलेखों का ओम् से प्रारम्भ होना आदि यह सिद्ध करता है कि भारत के प्राचीन राजाओं ने वेद का नाम केवल अभिज्ञान किया बल्कि अपनी जीवन शैली में भी इसे उतारा। अस्तु, इन सारे तथ्यों से समन्वित शोध का विवरण यथा उदाहरण, सन्दर्भ, चित्र एवं विशिष्ट विश्लेषण सहित प्रस्तुत किया जाएगा। साथ ही एक ऐसे विषय का उद्घाटन किया जाएगा जो सर्वथा उपेक्षित रहा है।

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महर्षि दयानंद सरस्वती के वैदिकज्ञान का सार्वभौमिक चिन्तन

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युगनिर्माता महर्षि दयानंद सरस्वती जी ने वेदज्ञान को जनसामान्य तक पहुंचाने का अद्भुत कार्य किया। दयानंद के वेद भाष्य ने वैदिकज्ञान का प्रमाणित बोध कराया, जो सनातन के साथ वैज्ञानिक पक्ष में भी खरा दृष्टिगोचर हो रहा है। महर्षि दयानंद के वैदिक वैज्ञानिक चिन्तन के उपरांत ही विश्व स्तर पर लाखों की संख्याओं में वैदिक ज्ञान के अध्ययन परम्परा को पुनर्जीवित रखने के लिये गुरुकुलों की स्थापना हुई। वैदिक ज्ञान पर आधारित सम्पूर्ण वैदिकवाङ्मय से सम्वन्धित लाखों वैदिक साहित्यिक ग्रन्थों का प्रकाशन हुआ। लाखों की संख्या में विद्वान विदुषियों ने वैदिकवाङ्मय का अध्ययन करके अन्तर्राष्ट्रीय स्तर पर प्रचार प्रसार किया, जो आज भी यथावत चल रहा है।

स्वामी दयानंद के अनुसार वेदों में मानव कल्याण के लिए विज्ञान बीजरूप में वर्णित है। वेदों में विज्ञान के अनेक प्रारूपों में से एक खगोल विद्या का वैज्ञानिक पक्ष ही महत्वपूर्ण है, जिसका सार्वभौमिक रूप से विश्व स्तर के वैज्ञानिकों पर प्रत्यक्ष व अप्रत्यक्ष से प्रभाव पड़ा है। महर्षि दयानंद ने इस पक्ष को ही सर्वाधिक स्थान दिया है जैसे वेदों में सूक्ष्म जीव विज्ञान, भौतिक विज्ञान, विमान विज्ञान, ऋतु विज्ञान, वनस्पति विज्ञान, वस्त्र विज्ञान, वृष्टि विज्ञान, चिकित्सा विज्ञान, विदुमुत विज्ञान, सूर्य एवं उर्जा विज्ञान, कीट विज्ञान आदि अनेको विज्ञानों का चित्रण वेदों में मिलता है। इन सब दृष्टिकोण से विश्व स्तर के वैज्ञानिकों ने अपने अपने स्तर से वैदिकवाङ्मय का सहारा लेकर शोध किये हैं परन्तु अपने इस शोध आलेख में विशेष रूप से महर्षि दयानंद के वास्तविक चिन्तन के आधार पर ब्रह्माण्ड विज्ञान के वैज्ञानिक पक्ष को रखना आवश्यक हैं।

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आयुर्वेदिक ज्ञान का वर्तमान विश्व पर प्रभाव

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ऋक्, यजुः, साम तथा अथर्व के रूप में प्रवाहित इन चतुर्मुखी ज्ञान-धाराओं में विश्व का समग्र ज्ञान-विज्ञान समाहित है। समस्त वैश्विक समस्याओं का निदान भी यह वैदिक ज्ञान ही है। लौकिक अभ्युदय तथा पारलौकिक निःश्रेयस का सम्यक् ज्ञान देकर ये मानव का भौतिक एवम् आध्यात्मिक दोनों प्रकार का उन्नयन सुनिश्चित कराते हैं। वर्तमान में जब कोविड-19 जैसी कोरोना महामारी की समस्या समग्र विश्व को आक्रान्त किये हुए है, तो जीवन सुरक्षा के साथ-साथ दीर्घायु जीवन का मन्त्र फूँकने वाला आयुर्वेद आज विश्व को सर्वाधिक प्रभावित कर रहा है। वस्तुतः आयुर्वेद आयु का ही ज्ञान कराता है—'आयुर्वेदयति इति आयुर्वेदः' (चरक सूत्र 30 23) यह वेद आयुवर्धक और आयुनाशक द्रव्यों, गुणों और कर्मों का वर्णन करता है।

इसका उद्देश्य ही स्वस्थ पुरुष के स्वास्थ्य की रक्षा करना और रोग ग्रस्त व्यक्ति के रोग का नाश करना है—प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणम् आतुरस्य विकारप्रशमनं च।

आज वैश्विक परिदृश्य में चिकित्साशास्त्र के ये ही दोनों मूल रूप तो—Preventive Medicine and Hygiene तथा 'Curative Medicine' सर्वत्र दृष्टिगोचर हो रहे हैं। इसी प्रकार अथर्ववेद के इस उपवेद में वर्णित आयुर्वेद के आठ अंगों का ही वर्तमान वैश्विक चिकित्सा पद्धति में स्पष्ट प्रभाव देखा जा सकता है। आज विश्व में अपनायी जाने वाली Psychotherapy, Allopathy, Surgery, Naturopathy तथा Drug therapy आदि सभी आयुर्वेद की ही देन हैं, जिनका प्रभाव सुस्पष्ट है। ये ही मेरे शोध पत्र के मुख्य बिन्दु होंगे।

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यज्ञ का पर्यावरणीय एवं चिकित्सकीय महत्व

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सम्पूर्ण वैदिक वाङ्मय के प्रयोजन को एक शब्द में कहा जाए तो वह शब्द है यज्ञ। यतोहि वैदिक जीवन पद्धति प्रकृति के साथ समन्वय करके जीना सिखाती है। और यज्ञ वह विधि है जिसके द्वारा प्राकृतिक सन्तुलन बनाए रखा जा सकता है। यज्ञ के द्वारा भू, वायु, जल के प्रदूषण को भी दूर किया जा सकता है। यज्ञ वह प्रक्रिया है जिसके द्वारा वायुमंडल में विभिन्न गैसों का यथायोग्य सन्तुलन बनाए रखा जा सकता है। प्रकृति में एक नैसर्गिक चक्र की व्यवस्था है, जिसके द्वारा प्रत्येक पदार्थ अपने मूल स्थान पर पहुंचता है। इसी के आधार पर अहोरात्र चक्र, ऋतुचक्र, वर्षचक्र, सौरचक्र तथा चान्द्रचक्र आदि व्यवस्थित हैं। इसी प्राकृतिक चक्र को पारिभाषिक शब्दावली में यज्ञ कहा जाता है। यह प्राकृतिक चक्र विश्व में प्रतिक्षण चल रहा है। इस प्रकार यह सृष्टिचक्र चल रहा है। इसलिये यजुर्वेद में कहा है कि यह यज्ञ सृष्टिचक्र की नाभि है। अयं यज्ञो भुवनस्य नाभिः॥

पर्यावरण के साथ साथ भैषज्य यज्ञ आयुर्वेद से सम्बन्ध रखते हैं। ऋतुओं की सन्धि में व्याधियां पैदा होती हैं इसलिये इनका प्रयोग ऋतु सन्धियों में होता है। इनका ब्रह्मा भी वैद्यकशास्त्रज्ञ ही होता है दृ भेषजकृतो ह वा एष यज्ञो यत्रैवविद् ब्रह्मा भवति॥ यज्ञों में आने वाला अग्नि और सोम का वर्णन वस्तुतः शरीर विज्ञान की दृष्टि से कफ और पित्त का ही परिचायक है। प्रस्तुत शोधपत्र में इन दोनों ही दृष्टियों से यज्ञ का विस्तृत विवेचन किया जाएगा।

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भारतीय संगीत चिकित्सा: चिकित्सा की अद्भुत और अलौकिक पद्धति

सुप्रिया संजु

सहायक प्रवक्ता, अमिटी संस्कृत एवं प्राच्य विद्या केन्द्र अमिटी विश्वविद्यालय हरियाणा

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सृष्टि के आदि में सर्वप्रथम अनाहत नाद अर्थात् 'ॐ' ओंकार की ध्वनि उत्पन्न हुई थी और उसके पश्चात् पुनः सृष्टि रचना का क्रम आरंभ हुआ। इस प्रकार सृष्टि का प्रत्येक पदार्थ लयबद्ध गति से गतिमान हो रहा है। मानव जीवन भी अपने प्राकृत स्वरूप में संगीतमय है, किंतु वर्तमान समय में भौतिकवादी जीवनशैली एवं मनुष्य के अपने स्वार्थ, अज्ञान एवं अहंकार के कारण जीवन का संगीत कहीं खो गया है। राग बेसुरा हो गया है। कहने का तात्पर्य यह कि जीवन की लय बिगड़ गई है। जिस शरीर एवं मन से संगीत प्रवाहित होना चाहिए, वह विभिन्न प्रकार की व्याधियों से ग्रस्त हो गया है। मानव मन विक्षिप्त हो गया है। ऐसे में आज संगीत चिकित्सा के माध्यम से जीवन संगीत को पुनः लयबद्ध करने की आवश्यकता है।

भारत में संगीत मधुर ध्वनि के माध्यम से एक योग किया के सदृश ही कार्य करता है। मधुर लय भारतीय संगीत का प्रधान तत्व है। 'राग' का आधार मधुर लय है। विभिन्न 'राग' केन्द्रीय तंत्रिका प्रणाली से संबंधित अनेक रोगों के चिकित्सा में प्रभावी पाए जाते हैं। संगीत चिकित्सा की अवधारणा अत्यंत व्यापक है।

इसमें संगीत सुनने से लेकर संगीत लिखना, सुर बनाना, संगीत के माध्यम से प्रस्तुति देना, संगीत की चर्चा करना, संगीत के माध्यम से प्रशिक्षण इत्यादि सभी शामिल है। इस प्रकार कहा जा सकता है कि स्वास्थ्य संवर्धन हेतु संगीत का किसी भी रूप में उपयोग संगीत चिकित्सा के अंतर्गत आता है।

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वेद में पर्यावरण विज्ञान

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वेद में मानव समाज के लिए वर्णित है, कि मानव शुद्ध वायु में श्वास ले, शुद्ध जल को ग्रहण करे, शुद्ध जल पिये, शुद्ध भोजन को खाए, शुद्धता को ध्यान रखे। ऐसा होने पर ही मानव को वेदों में प्रतिपादित १०० वर्ष से अधिक आयु प्राप्त हो सकती है। आधुनिक होता हुए मानव शुद्धता से दूर जाता जा रहा है, आजकल न शुद्ध जल प्राप्त है मानव को न शुद्ध भोजन, वायु तो दूषित है ही, अनेक प्रकार के वाहनों से निकले धुआं, कूड़ा कचरा, प्लास्टिक, मानव को स्वच्छ सांस भी नहीं लेने देते। लोग प्रतिदिन अपने आलस्य, कामचोरी, कर्तव्य हीनता के कारण प्रकृति के प्रति अपनी जिम्मेदारियों को भूलता का रहा है। मानव अपने में इतना व्यस्त है कि वो ये भूल जाता कि प्रकृति तुम्हारे लिए जितनी उपयोगी है, अगर तुम उसके प्रति इस तरह व्यवहार करोगे तो उस प्रकृति का क्रोध भी सहना पड़ेगा, इसलिए ही शायद ये कोरोना महामारी विश्व को सहना पड़ रहा है, प्रकृति अपनी स्वच्छता खुद कर रही है, वेदों में प्रकृति के प्रति मानव के धर्मों का वर्णन है, मानव का प्रकृति के प्रति क्या धर्म है उस पर प्रति एक मानव को विचार करना चाहिए।

मानव को अपने आचार व्यवहार को दुबारा सीखना होगा, वेदों में प्रकृति को ही देवताओं की संज्ञा दी है, जिससे मानव प्रकृति का सम्मान करता था, हमें उस ज्ञान पर ध्यान देना चाहिए जो हमें प्रकृति से सदैव जोड़े रखता था।

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पञ्चमहाभूत सिद्धान्तः एक नवीन दृष्टि

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भारतीय सृष्टिमीमांसा में पञ्चमहाभूत सिद्धान्त सबसे महत्वपूर्ण सिद्धान्त है। वेदों एवं उपनिषदों में अकार को ब्रह्म का वाचक माना गया है। गोपथ ब्राह्मण में इसकी मात्राओं से ही पृथ्वी आदि महाभूतों की सृष्टि मानी गई है। अंशुबोधिनी में सृष्टिप्रक्रिया का वर्णन करते समय पञ्चमहाभूतों की अलग अलग शक्तियों को बतलाते हुए इनकी किरणों के बारे में भी कहा गया है। पञ्चमहाभूतों की किरणों का उल्लेख सौन्दर्यलहरी के अतिरिक्त किसी अन्य दार्शनिक ग्रन्थ में नहीं मिलता है। यहाँ ध्यान देने योग्य यह है कि प्रत्येक महाभूतों के बीजमन्त्र भी माने गए हैं। उदाहरण के लिए ल से पृथ्वी, व से जल, र से अग्नि, य से वायु तथा ह से आकाश महाभूत का ग्रहण किया जाता है। इन पाँच वर्णों के साथ जब बिन्दुरूप अनुस्वार जुड़ जाता है तो ये वर्ण क्रमशः पाँचों महाभूतों के बीजमन्त्र बन जाते हैं।

तन्त्रग्रन्थों में इस तरह के अन्य बीजमन्त्रों का भी बहुधा वर्णन मिलता है। वैदिक ग्रन्थों में प्रत्येक चर अथवा अचर वस्तु से सम्बन्धित देवता एवं देवताओं से सम्बन्धित मन्त्रों के द्रष्टा ऋषि भी होते हैं। राजा भोज विरचित समराङ्गणसूत्रधार के यन्त्रलक्षणाध्याय में आकाश के अतिरिक्त पृथ्वी, जल, अग्नि और वायु आदि के चार प्रकार के बीज पदार्थों को स्वीकार किया गया है जिनके आधार पर यन्त्रों की रचना की जाती है। प्रस्तुत शोधपत्र में पञ्चमहाभूत सिद्धान्त एवं उनके बीजमन्त्रों के समान संस्कृतग्रन्थों में जो वैज्ञानिक विवेचन के लिए विभिन्न वर्णों का प्रतीकवाचक के रूप में जो प्रयोग प्राप्त होता है, उसपर प्रकाश डालने का प्रयास किया गया है।

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अथर्ववेद में वर्णित दीर्घायु प्राप्त करने का उपाय

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भारतीय संस्कृति का आधार वेद हैं। वेद किसी वर्ग विशेष, काल विशेष के लिए नहीं अपितु सम्पूर्ण मानवता के लिए आधार ग्रन्थ हैं। वेदों में जीवन जीने की सम्पूर्ण कला का वर्णन किया गया है। अथर्ववेद जो लोक वेद है उसमें लोक से सम्बन्धित समस्त पक्षों का वर्णन प्राप्त होता है। अथर्ववेद में एक ओर प्रत्येक व्यक्ति के कर्तव्यों एवं सम्बन्धों पर विशेष बल दिया गया है वहीं दूसरी ओर स्वास्थ्य एवं जीवनशैली कैसी हो इस पर भी बल दिया गया है। वेदों में दीर्घायु होने का वर्णन

प्राप्त होता है। हम सौ वर्ष तक स्वस्थजीवन जिए। हम दीर्घायु हों इसके सम्बन्ध में अथर्ववेद के अनेक सूक्तों में अनेक उपाय बताए गए हैं जैसे—शुद्ध जल, शुद्धवायु एवं सूर्य का प्रकाश व्यक्ति को दीर्घायु प्रदान करता है। आलस्य का त्याग करना, अभिवादन करना, असाधु शब्दों का प्रयोग न करना, यज्ञ करना, औशधियों का उपयोग करना, भोग और अज्ञान से दूर रहना, उत्तम उपदेश देना, नियमानुकूल कार्य करना एवं समयविभागादि दीर्घायु प्राप्त करने के उपाय हैं जो अथर्ववेद में वर्णित हैं।

यदि अथर्ववेद में वर्णित दीर्घायु प्राप्त करने के उपाय को जीवन में अपना लिया जाय तो वर्तमान में भी व्यक्ति दीर्घायु होकर स्वस्थ जीवन जीते हुए अपने परम लक्ष्य मोक्ष की प्राप्ति कर सकता है। दीर्घायु एवं स्वस्थ व्यक्ति के अनुभव का लाभ समाज को प्राप्त होता है, स्वस्थ व्यक्ति से स्वस्थ परिवार एवं स्वस्थ समाज एवं सुदृढ़ राष्ट्र का निर्माण होता है।

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वैदिक ज्ञान आयुर्वेद का वर्तमान विश्व पर प्रभाव

विकास शर्मा

सहायक आचार्य, संस्कृत विभाग, वेन्कटेश्वर महाविद्यालय, दिल्ली विश्वविद्यालय
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पूरा विश्व अर्थ और काम की ओर दौड़ रहा है। अर्थ को जिस तरह विश्व स्तर पर परिभाषित किया जा रहा है, उससे मानव का कल्याण संभव नहीं। भौतिक आवश्यकताओं की पूर्ति के लिए मनुष्य आज कुछ भी करने को तैयार है, उसे ना तो स्व के कल्याण का ध्यान है और ना ही इस विश्व के कल्याण का कोई ध्यान था तभी आज से करीब एक साल पहले वैज्ञानिकों और चिकित्सकों को रक्तबीज रूपी कोविड-19 महामारी फैलाने वाले कोरोना वायरस के बारे में तब पता चला और चीन के युहान में कुछ लोगों के इससे संक्रमित होने की खबर आई। लेकिन उससे पूर्व यह वायरस कई सप्ताह पहले अनेक लोगों को संक्रमित कर चुका होगा और बड़ी तेजी के साथ यह संपूर्ण विश्व में फैलने लगा और धीरे धीरे इस महामारी ने विश्व को अपने आगोश में ले लिया। किसी भी वैज्ञानिक और चिकित्सक के पास इस महामारी का कोई समाधान नहीं था और धीरे धीरे इसके एक ही समाधान का पता चला जिसका आधार केवल एक था वैदिक ज्ञान आयुर्वेद।

आयुर्वेद विश्व की प्राचीनतम चिकित्सा प्रणालियों में से एक है। यह विज्ञान, कला और दर्शन का मिश्रण है। 'आयुर्वेद' नाम का अर्थ है—'जीवन से सम्बन्धित ज्ञान'। आयुर्वेद, भारतीय आयुर्विज्ञान है। आयुर्विज्ञान, विज्ञान की वह शाखा है जिसका सम्बन्ध मानव शरीर को निरोग रखने, रोग हो जाने पर रोग से मुक्त करने अथवा उसका शमन करने तथा आयु बढ़ाने से है। अतः आयुर्वेद के महत्व और विश्व पर हुए प्रभाव के विषय में प्रस्तुत शोध पत्र में विश्लेषणात्मक वर्णन किया जायेगा।

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सोवा रिग्पा: संरक्षण, संवर्धन व प्रासंगिकता

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विश्व की अन्यान्य संस्कृतियों की अपनी एक विशिष्ट चिकित्सा पद्धति रही है। जिस प्रकार भारतीय सन्दर्भ में आयुर्वेद का स्थान है, तदनु रूप हिमालय-तिब्बती क्षेत्र की भी एक विशिष्ट चिकित्सा-पद्धति है, जो "सोवा-रिग्पा" नाम से विख्यात है। यह पद्धति भगवान बुद्ध द्वारा लगभग 2500 वर्ष पूर्व प्रारम्भ हुई थी और इसकी परम्परा में जीवक, नागार्जुन, पद्मसम्भव आदि प्रसिद्ध भारतीय विद्वान् सम्मिलित हैं। यह चिकित्सा-पद्धति "यत्पिण्डे, तत्त्रह्माण्डे" की परिकल्पना का अनुसरण करती है, जिससे पर्यावरणीय सतत-विकास (Sustainable development) को प्राप्त करना सम्भव है। भारतीय केन्द्रीय चिकित्सा परिषद् द्वारा वर्ष-2012 में सोवा रिग्पा को भारत की छठी चिकित्सा पद्धति के रूप में मान्यता तथा आयुष मन्त्रालय (भारत सरकार) द्वारा भी इसे चिकित्सा पद्धति के रूप में मान्यता प्रदान की गई है।

प्रस्तावित शोधपत्र में सोवा-रिग्पा में पञ्चमहाभूतों का उपयोग, चिकित्सा, वर्तमानकालिक उपयोगिता व प्रासंगिकता का विशद-विवेचन होगा। सम्प्रति समग्र विश्व पर्यावरणीय आपदाओं से ग्रस्त है, जिसका प्रभाव जीवों के स्वास्थ्य पर भी पड़ रहा है। इन आपदाओं के कारण और निवारण की चर्चा इस शोधपत्र के माध्यम से की जायेगी। वस्तुतः इन पर्यावरणीय समस्याओं के मूल में वेदोक्त पञ्चमहाभूत हैं और उन्हीं के असन्तुलन का यह दुष्परिणाम है। इन महाभूतों में सन्तुलन के मापन व सोवा-रिग्पा के संरक्षण हेतु रिमोट सेंसिंग टेक्नोलॉजी का उपयोग कर एक एप्लिकेशन डिजाइन की जा सकती है, जो पञ्चमहाभूतों के सन्तुलन-असन्तुलन का मापन कर, उनके संरक्षण में सहायता प्रदान करेगी।

WAVES International Conference
'IMPACT OF VEDIC WISDOM ON THE WORLD TODAY'

(वैदिक ज्ञान का वर्तमान विश्व पर प्रभाव)

January 2021

YOUTH PAPERS

S.No.	Name	Topic
1.	Aditya Goel sashi@metint.com, aditya.goel.tx@gmail.com	The Relevance of Sanskrit and Panini's Ashtadhyayi in Natural Language Processing and Computer Linguistics
2.	Anagha Hesaraghatta B.S. Student in Biomedical Sciences, University of South Florida & Nidhi Rao B.S. Student in Biomedical Sciences, University of South Florida anagha.hh@gmail.com	Back to the Basics: Learning how to preserve our environment from ancient Vedic literature
3.	Arushi Sree Ramaka Montgomery High School of New Jersey, Class of 2022 aruramaka@gmail.com	Unraveling The Maya of Social Media and Entertainment Platforms
4.	Bharat Nair Computer Engineering Student, University of Texas at Dallas bharat.nair@icloud.com	Are the Hindu Sciences Compatible with Modern Science? A deeper look into the Past
5.	Bhuvanesh Prabakar Bridgewater-Raritan High School bhuvanesh.prabakar@gmail.com	The Economy of Hindu Dharma
6.	Dhanesh Budhram drbudhram1995@gmail.com	How monkeys, bears, and squirrels contributed to developing Hinduism in Guyana:

S.No.	Name	Topic
7.	Keerthana Kothapalli Junior, John P. Stevens High School Edison, New Jersey kklahari9@gmail.com	The Role of a Temple in Hindu Dharma An understanding of origins, architecture, and value of temples through the ages
8.	Krishna Desai Rutgers University, Class of 2024 krishnasdesai6@gmail.com	Vedic Roots of Artificial Intelligence and Robotics
9.	Malvika S. Sawant Johns Creek High School, Class of 2023 sawantmalvika@gmail.com	Importance of Vedas and Their Influence on Life
10.	Manani Seth Rising Junior Reedy School, Frisco, Texas, USA mananiset11@gmail.com	Are mantras merely boring recitations?
11.	Mansa Devaki Seabury Hall mansa@mansasys.com	Karma Over the Yugas
12.	Naisargi Jaiswal Graduate, B.A Humanities/ Asian Studies, San Jose State University naisargijaiswal@yahoo.ca	Treatment of Tritiya-Prakriti Identities of Figures in Ancient Hindu Scriptures
13.	Parthivi Nair Junior at Prosper High School, Prosper, TX pnptx625@gmail.com	Position and treatment accorded to women in Hinduism - A study through the ages
14.	Pranav Kalkunte Independence High School, Frisco Texas pranav.kalkunte@gmail.com	Guru Shishya Parampara: A key vehicle for the propagation of the eastern religions?
15.	Prasiddha Sudhakar prasiddha.sudhakar@gmail.com	Rediscovering Hindu civilization in Pakistan, Afghanistan, and Bangladesh

S.No.	Name	Topic
16.	Richa Jani Plano West Senior High richamjani@yahoo.com	Keeping the Faith: The Significance of Bhakti in Kali Yuga
17.	Sahaj Sabharwal Jammu city, Jammu and Kashmir, India-180001 sahajsabharwal12345@gmail.com	Alcohol and Youth
18.	Sansdhita Anand Sophomore in Independence High School, Mckinney Texas, Dallas sashi@metint.com, sansdhithaa@gmail.com	Kanyadaan: A feminist ritual or a noble tradition?
19.	Uma Purani Junior, Parkland High School, Allentown, Pennsylvania robobudup@gmail.com	The Relevance of the Bhagavad Gita in 2020
20.	Vishal Thyagarajan Sophomore, Centennial High School, Frisco, Texas, Dallas thyagarajanvishal@gmail.com	Salvation vs Moksha/Liberation—Differing beliefs by different religions about ways of attaining the ideal end state. A comparative analysis.
21.	Vivek Rallabandi John P. Stevens High School in Edison, New Jersey vivek.ralla@gmail.com	The Structure of Dharmic Marriage: How its Deliberate Design Has Upheld our Tradition for Millenia

CONFERENCES OF WORLD ASSOCIATION FOR VEDIC STUDIES

- ❖ **Indus Saraswati Age and Ancient India**
Atlanta (Georgia) USA, Oct. 4-6, 1996
- ❖ **History of Ancient Indian Sciences**
USL, Lafayette LA, USA, Oct. 25, 1997
- ❖ **New Perspectives on Vedic & Ancient Indian Civilization**
Los Angeles, USA, Aug. 7-9, 1998
- ❖ **Tulsidasa & His Works**
Miami, Florida, USA, Nov. 26-28, 1999
- ❖ **Contemporary View's on Vedic Civilization**
Hoboken, NJ, USA, July 28-30, 2000
- ❖ **India's Contribution and Influences in the World**
University of Massachusetts, Dartmouth, MA, USA, July 12-14, 2002
- ❖ **India's Intellectual Traditions-Contemporary Global Context**
University of Maryland, Shady Grove Campus, Washington DC, USA, July 9-11, 2004
- ❖ **Vedic Ideas for Global Harmony and Peace**
University of Houston, TX, USA, July 8-10, 2006
- ❖ **Vedic Heritage for Global Welfare**
Orlando, 2008
- ❖ **Vedic Knowledge for Civilization Harmony**
Trinidad, 2010
- ❖ **Vedic Cultures-Epic and Pauranic Phase**
Dartmouth, Massachusetts, 2012
- ❖ **Vedic Living in Modern World**
Fairfield, Iowa, 2014
- ❖ **Scientific Aspects of Vedic Knowledge**
Delhi, India, 2016
- ❖ **Vedic Traditions for Education and Learning**
Dallas, Texas, Aug. 2-5, 2018

CONFERENCES OF WIDER ASSOCIATION FOR VEDIC STUDIES AT INDIA & NEPAL

- ❖ 23rd India conference
Vedic Wisdom and Women: Contemporary Perspective; Delhi, December, 5-7, 2019
- ❖ 22nd India conference
Vedic Perspective of Indian Arts; Delhi, November, 27-29, 2018
- ❖ 21st India conference
Practical Aspects of Vedic Knowledge; Delhi, December, 10-12, 2017
- ❖ 20th India & 12th International Conference
Scientific Aspects of Vedic Knowledge; Delhi, December, 15-18, 2016
- ❖ 19th India Conference
Science and Spirituality in Vedic Traditions: Modern Context Delhi; November, 27- 29, 2015
- ❖ 18th India Conference
Vedic Philosophical Traditions: Modern Context Varanasi; November, 15- 17, 2014
- ❖ 17th India Conference
Vedic Views on Education and Morality: Modern Context Lucknow; November, 22- 24, 2013
- ❖ 16th India Conference
Vedic Views on Man and Nature: Modern Context Delhi; December, 24- 26, 2012
- ❖ 15th India Conference
Veda And Thought Revolution; Haridwar; March, 14-17, 2012
- ❖ 14th India Conference
The Opportunities and Challenges of Ayurveda; Hyderabad; 21-23 Jan, 2011
- ❖ 13th India Conference
Creation and Existence: Indian Perspective; New Delhi; Dec. 24-26, 2009
- ❖ 12th India Conference
Harappan Civilization and Vedic Culture; New Delhi; Dec. 24-25, 2008
- ❖ 11th India Conference
Vedic Value System: Contemporary Relevance & Challenges; Vrindavan, UP; Dec. 14-16, 2007
- ❖ 10th India Conference
Cultural Consciousness in Ancient Indian Society; New Delhi; Dec. 15-17, 2006
- ❖ 9th India Conference
Approach to Health & Happiness in Indian Thought; Jaipur, Rajasthan; Dec. 16-18, 2005

- ❖ 8th India Conference
Science, Consciousness & Vedic Heritage; Bangalore, Karnataka; Dec. 31, 2004-Jan. 2, 2005
- ❖ 7th India Conference
Contemporary World Order: A Vedic Perspective; Pondicherry; Dec. 27-29, 2003
- ❖ *Nepal Conference*
Vedic Traditions in South and South-East Asian Region; Kathmandu, Nepal; July 12-13, 2003
- ❖ 6th India Conference
Vedic Intellectual Tradition: Modern Context; New Delhi, Dec. 27-28, 2002
- ❖ 5th India Conference
Vedic Wisdom & Global Issues; Srisailam, Andhra Pradesh; Dec. 28-30, 2001
- ❖ 4th India Conference
State & Society: An Ancient Indian Perspective; New Delhi; Dec. 15-16, 2000
- ❖ 3rd India Conference
Challenges of Modernity: The Vedic View; New Delhi; Jan. 7-8, 2000
- ❖ 2nd India Conference
Ancient Indian Wisdom & Contemporary Challenges; New Delhi; Dec 24-25, 1998
- ❖ 1st India Conference
Indian Identity and Cultural Continuity; New Delhi; Dec. 27, 1997.





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